

AN INTRODUCTION TO
THE ARAMAIC OF TARGUM ONQELOS

by

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and

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PREFACE AND ACKNOWLEDGMENTS

This textbook was created some fifty years ago by Thomas O. Lambdin for his biennial one-semester course on Targumic Aramaic at Harvard University. The version in use when I took the course in 1975 was an outline of nineteen lessons in forty pages, plus four pages of notes on Targum Onqelos to Genesis 12–16 (on which the lesson vocabularies were based). Lambdin very kindly allowed me to continue using the outline when I succeeded him at Harvard in 1983. Over the years I expanded the outline to twenty-two lessons, rewrote a few exercises and added a few more, included an introductory description of the orthography and phonology, and appended a glossary of the words given in the lesson vocabularies. I also converted the pointing from Tiberian, which Lambdin had used, to supralinear Babylonian. Lambdin never intended the outline for publication, but various colleagues and students who used it at other universities, or in individual study, encouraged its wider distribution. I would regularly ask Lambdin about publishing the outline, and he would regularly demur. But during a phone conversation on his 91st birthday, in 2018, when I asked once again, he surprised me by relenting.

The present version of the textbook includes two more lessons, bringing the total to twenty-four; new sections in several of the lessons; paradigms of nouns, adjectives, and verbs; short introductions to the Aramaic language and to the targums; a brief section on resources; a select bibliography; and a key to the exercises. Nevertheless it is still an extremely terse presentation of the grammar of Targum Onqelos, introducing only the bare essentials so that students can quickly begin to read Onqelos (and Targum Jonathan) on their own. The brevity is mitigated to some extent by the fact that students will normally already be familiar with Biblical Hebrew, with which the Aramaic of the targums naturally shares many features.

The use of transliteration—a hallmark of all of Lambdin’s marvelous textbooks—is prominent throughout this textbook as well, but another feature of the present version is a much more thorough presentation of the Aramaic in script than in earlier versions.

This version of the textbook also incorporates a good number of corrections and suggestions for improvement that have been offered by colleagues and students over the course of three decades and more, and it remains to thank those kind individuals here: Elitzur Bar-Asher Siegal, Bronson Brown-de Vost, Amos Dodi, Jim Eisenbraun, Allan C. Emery, Agustinus Gianto, Jo Ann Hackett, Benjamin Kantor, Renaud Kutty, Matthew Morgenstern, Gonzalo Rubio, and the late Michael Patrick O’Connor. Special acknowledgment is due to Cynthia Miller-Naudé, Na‘ama Pat-El, Aaron Rubin, and Avi Winitzer and his student Josephine Dru, all of whom sent several detailed lists of suggestions and corrections. The greatest thanks, of course, is owed to Professor Lambdin, *il miglior fabbro*.

John Huehnergard
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ABBREVIATIONS

abs.	absolute form of a noun or adjective
adj.	adjective
adv.	adverb
c	common gender
C	causative verb stem (<i>aphel</i>)
C	consonant; C_1 , C_2 , C_3 denote the consonantal radicals of a root
cstr.	construct form of a noun or adjective
Ct	causative verb stem with prefixed <i>t</i> (<i>ittaphal</i>)
D	verb stem with doubled middle radical (<i>pael</i>)
Dt	verb stem with doubled middle radical and prefixed <i>t</i> (<i>ithpaal</i>)
emph.	emphatic form of a noun or adjective
f(.), fem.	feminine
G	basic stem of the verb (<i>peal</i>)
Gem.	geminate root
Gt	basic verb stem with prefixed <i>t</i> (<i>ithpeel</i>)
Gutt.	guttural consonant
imp(er)f.	imperfect
impv.	imperative
infin.	infinitive
IPA	International Phonetic Alphabet
m(.), masc.	masculine
obj.	object
p, pl.	plural
perf.	perfect
prep.	preposition
ptcpl.	participle
s, sg., sing.	singular
subj.	subject
suff.	suffix
v	(unspecified) vowel
1, 2, 3	first, second, third person (of the verb)

ARAMAIC

Aramaic is a member of the Semitic language family, which also includes Akkadian, the cuneiform language of ancient Assyria and Babylonia; classical Ethiopic (Gəʿəz) and modern Ethiopian languages such as Amharic; modern South Arabian languages such as Mehri; Ancient South Arabian languages such as Sabaic; and Arabic. But the languages most closely related to Aramaic are the other members of a branch of the family that is usually called Northwest Semitic, namely, Ugaritic (the language of the ancient city of Ugarit, modern Ras Shamra) and especially the Canaanite languages, which are most prominently represented by Hebrew and Phoenician. Aramaic and Canaanite comprise a sub-branch within Northwest Semitic; that is, they share a most-recent common ancestor (Pat-El and Wilson-Wright 2018; see also Huehnergard 1995 and Loesov 2012).

Aramaic has one of the longest-attested histories of any language. It is first known from inscriptions dated to the 9th century BCE, and forms of Aramaic are still spoken today. Languages undergo changes over time, and over nearly three millennia Aramaic has naturally changed and ramified profoundly. It is thus customary to talk about Aramaic in terms of chronological and geographical varieties. These can be categorized in several ways; the dialect classification in the following overview is that of Fitzmyer (1979). Surveys of the history of pre-modern Aramaic are Kutscher (1970); Greenfield (1978); Beyer (1986); Kaufman (1997); Greenspahn (2002); Creason (2004); Ferrer (2004); Millard, Khan, and Coghill in Postgate (2007); and Gzella (2014, 2015).

The earliest inscriptions, to the 6th century BCE, are referred to as *Old Aramaic*. These are attested over much of the Fertile Crescent, from Syria to Iraq, and already exhibit a certain amount of linguistic variation. Old Aramaic texts are collected in Donner and Röllig (2002); Hug (1993); Gibson (1975); the grammar is described in Degen (1969).

In the 6th century, because of its widespread use, Aramaic became one of the official languages of the Persian (Achaemenid) Empire; the many documents are referred to as either *Official Aramaic* or *Imperial Aramaic*. (A majority of these have been found in Egypt, and are also called Egyptian Aramaic.) As an official language and a *lingua franca*, the grammar of these is quite uniform. Many of the texts are presented in Porten and Yardeni (1986–99); detailed grammars are Muraoka and Porten (2003) and Folmer (1995); an introductory textbook is Muraoka (2012). Official Aramaic includes the Biblical Aramaic of the book of Ezra, the grammar of which is covered in a number of works, such as Rosenthal (2006), Greenspahn (2003), and Bauer and Leander (1927).

Following the end of the Persian Empire in the late 4th century BCE, Aramaic becomes more diverse. The period up through the 2nd century CE is called *Middle Aramaic*, which includes a wide variety of texts from across much of the Near East. Inscriptions from Syria and Iraq include Old Syriac, Palmyrene, and Hatran. A number of texts in a descendant of Official Aramaic are collectively referred to as *Standard Literary Aramaic* (Greenfield 1974); these include the biblical book of Daniel, the Dead

Sea Scrolls from Qumran (treated in Muraoka 2011 and Beyer 1984–2004) and related texts, and—of particular note here—the early targums such as Onqelos and Jonathan (for references, see below, “Targums” and “Resources”).

Late Aramaic, from the 2nd to the 14th century CE, is still more diverse, and its varieties are generally divided by scholars into a western and an eastern branch. The western dialects are Jewish Galilean Aramaic (especially in the Jerusalem Talmud; Fassberg 1990; Golomb 1985; Kutscher 1976; Levias 1930; Sokoloff 2011a), Samaritan Aramaic (Tal 2011, 2013; Stadel 2019), and Christian Palestinian Aramaic (Müller-Kessler 1991; Morgenstern 2011b). The eastern dialects are Jewish Babylonian Aramaic (especially in the Babylonian Talmud; Bar-Asher Siegal 2016; Morgenstern 2011a; Sokoloff 2011b; Morag 1988), Syriac (Nöldeke 1904; Healey 2011; Pat-El 2019), and Mandaic (Macuch 1965; Burtea 2011; Häberl 2019).

As noted above, Aramaic continues to be spoken today, in a few pockets in the Middle East and in a widespread diaspora. There are four dialect groups of *Neo-Aramaic*: Western, in a few villages near Damascus; Central, in a few villages in Turkey; Northeastern, in several parts of Iraq and Kurdistan; and Mandaic, mostly in Iran.

TARGUMS

The Aramaic word תַּרְגוּם *targum* means ‘translation’. As noted above, Aramaic in the second half of the first millennium BCE became a *lingua franca* across much of the Near East. As the use of Aramaic increased in Palestine, at the expense of Hebrew, more and more Jews became unfamiliar with the language of the Bible, creating the need to translate the text of weekly readings. The translations were presumably oral at first, but eventually there were certain guidelines, for example, that the Torah was to be translated one verse at a time.

There are targums to every biblical book except Ezra–Nehemia and Daniel. Most of these probably originated in Palestine. Several strains of targums exist, in complex interrelationships with each other.

Targum Onqelos, the grammar of which is described in the present textbook, is a targum of the Torah, which became an official targum of the Babylonian Jewish communities; the Babylonian Talmud (BT), refers to it as ‘our targum’ (תַּרְגוּם דִּילֵן; BT Qiddušin 49a), and quotes Onqelos as an authoritative source. The origin and development of Onqelos are obscure, and much debated by scholars, but there is a consensus that it originated in Palestine (perhaps as early as the late first century CE), and was later redacted and edited in Babylonia (perhaps by about 250 CE). The name “Onqelos” is based on BT Megilla 3a, which refers to ‘Onqelos the proselyte’ (הַגֵּר אֹנְקֵלוֹס) as the translator of the Torah; this is probably a misunderstanding, since the Jerusalem Talmud (Megilla 71c) mentions ‘Aquila the proselyte’ as translator, but with reference to a translation into Greek rather than Aramaic. The Onqelos textual tradition is quite stable, manuscripts for the most part exhibiting only minor variations; it even has its own masorah (Klein 2000). Onqelos is generally quite literal in translating the Hebrew text, frequently offering a rigorous word-for-word rendering. It is, however, also interpretive, generally agreeing in legal matters with the Mishna as understood in the Babylonian schools. Further, it not infrequently does diverge from the Hebrew. For example, it avoids phrasing that anthropomorphizes the deity; compare the Masoretic Text of Gen. 26:3 with the rendering of Onqelos:

MT גֹּר בְּאֶרֶץ הַזֹּאת וְאִנִּי עִמָּךְ *gūr bā-ʔāreṣ hazzōʔt wə-ʔehye ʕimmākā* ‘Sojourn in this land, and I will be with you’;

TO דּוֹר בְּאַרְעָא הָדָא וְיְהִי מִימְרֵי בְּסַעֲדָךְ *dur bə-ʔarṣā hādā w-ihe meməri bə-saʕədāk* ‘Sojourn in this land, and my word will be in your aid’.

At some point in its history in Babylonia, probably by 500 CE, the text of Onqelos was supplied with a system of supralinear vowel signs. The standard critical edition of Onqelos, published by Alexander Sperber as volume 1 of his *The Bible in Aramaic* (Sperber 1959–73), presents the text with this Babylonian vowel system, and so it is also the system in which the grammar is presented in this textbook.

The dialect of the Aramaic of Targum Onqelos has been the subject of much

scholarly debate. It is a form of Standard Literary Aramaic, but it also exhibits features of both western and eastern Late Aramaic; an eastern feature is the non-determinative nature of the article ܐܰ -*ā* on singular nouns, but more diagnostic features are western. The curious mixture of dialect features undoubtedly reflects the complex compositional and redactional history of the text.

Very closely related to Targum Onqelos, in both grammar and translation technique, is Targum Jonathan to the Prophets, and it too is considered authoritative in BT. (The same passage in BT Megilla 3a that identifies Onqelos as the translator of the Torah identifies a certain Jonathan ben Uzziel as the translator of the Prophets.) In Sperber's *The Bible in Aramaic* (see above), volume 2 contains the Former Prophets and volume 3 the Latter Prophets according to Targum Jonathan. In Jonathan, the Former Prophets are generally translated quite strictly, as in Onqelos, while the Latter Prophets are often rendered more periphrastically. The great similarity of the grammar of Jonathan to that of Onqelos means that the present outline may also serve as an introduction to the former as well.

There are other targums besides Onqelos and Jonathan. For the Torah there is a second set of traditions referred to as Palestinian targums. These are considerably more fluid, their texts never having become completely fixed. A complete manuscript, discovered only in the 1950's, is Codex Neofiti 1 (also written Neophyti 1; Díez Macho 1968–78). Another version, called either Targum Pseudo-Jonathan or Targum Yerushalmi I, is complete except for a few verses. That these targums are not as literal as Onqelos is well illustrated by the fact that Pseudo-Jonathan is nearly twice as long as the Hebrew text it is translating. Other Palestinian targums are not complete; Targum Yerushalmi II, in fact, is also often called the Fragmentary Targum. The language of these targums is Galilean Jewish Aramaic, a western form of Late Aramaic.

For the Prophets, besides Targum Jonathan, discussed above, a Palestinian targum (tradition or traditions) has been inferred, but only a few verses are preserved in later writings.

There are also targums to (most of) the Writings; indeed, for some books there are two or more quite different targums. These targums are often somewhat, or even very, periphrastic, sometimes in fact more like midrash, especially for books such as Esther and Song of Songs. Some no doubt contain material that is old; the Talmud notes that Rabban Gamliel, 1st century CE, had (and immured) a copy of a targum of Job, and a targum of Job was found among the scrolls from Qumran.

RESOURCES

As noted in the preceding section, the standard critical edition of Targum Onqelos is the first volume of Alexander Sperber's *The Bible in Aramaic* (1959). Sperber's edition has been criticized for his use of some manuscripts that do not present the most reliable text, particularly some whose vocalization may reflect a later Tiberian tradition rather than a genuine early Babylonian one. Since it is nevertheless the standard edition for Onqelos, it has served as the basis for the outline of the grammar presented in this textbook. (For other important manuscripts of Onqelos see Díez Macho 1968; Boyarin 1976.)

Sperber's text of Onqelos is accessible online, albeit with the Babylonian vowels converted to Tiberian, on the website of the *Comprehensive Aramaic Lexicon* (CAL), which is organized and maintained by Professor Stephen A. Kaufman: <http://cal.huc.edu/>. With CAL, one can also look up the parsing of any form, consult a dictionary entry, create a concordance, and survey the large bibliography. As its name implies, CAL comprises all of (ancient) Aramaic, not only targums. (Earlier concordances of Onqelos are Brederek 1906 and Kasovsky 1940.)

A recent scholarly monograph covering all aspects of targums is Flesher and Chilton (2011). Earlier introductions and surveys are Beattie and McNamara (1994); Díez Macho (1972); Le Déaut (1966). For encyclopedia-length overviews of the targums and targumic literature, see Alexander (1988, 1992); Ben-Eliyahu et al. (2012, chapter 5); Grossfeld and Sperling (2006); Kutty (2013).

There is no full reference grammar of the Aramaic of Targum Onqelos. An important study is the 1981 dissertation of Amos Dodi (in Hebrew), which covers the phonology and morphology of Onqelos fragments from the Cairo Geniza. Another comprehensive work covering the phonology and morphology is Dalman (1905), which, however, does not adequately distinguish the several strains of Jewish Aramaic and which is naturally out of date in many respects. A monograph in which important features of the syntax of Targum Jonathan are investigated is Kutty (2010); since the Aramaic of Jonathan is very similar to that of Onqelos, Kutty's results can generally be considered valid for Onqelos as well (as also shown, for example, by Kutty 2009). Other significant studies of aspects of the grammar of Onqelos (and Jonathan) include the following: Bombeck (1995a, 1995b); Condrea (2020); Dodi (1983, 1989); Fassberg (1985); Garr (1991, 2008); Goshen-Gottstein (1978); Gropp (1994); Kaddari (1963a, 1963b); Kutty (2005, 2007, 2008); Lund (1998); Malone (1972); Muraoka (1983); Pat-El (2012); Tal (1975).

A reliable glossary specifically devoted to Onqelos is Cook (2008). In addition, as noted above, one can consult CAL. Earlier dictionaries that include Onqelos in their coverage are Jastrow (1903) and Dalman (1938).

For the Masorah to Onqelos, see Klein (2000; earlier works are Berliner 1877; Landauer 1896).

Knudsen (1981) contains a convenient selection of texts from Onqelos and Jonathan based on Sperber's edition, as well as an introduction to targums and a glossary of the selected texts.

English translations of Onqelos, based on Sperber's edition, are Aberback & Grossfeld (1982); Grossfeld (1988a, 1988b, 1988c, 1988d); Drazin (1982, 1984, 1992, 1998).

ORTHOGRAPHY AND PHONOLOGY

1. Consonants

Final forms appear in parentheses. On the transliterated letters with underlining, see §6, below, on Spirantization.

א	<i>p</i>	ט	<i>t</i>	ע	<i>ʕ</i>
ב	<i>b, <u>b</u></i>	י	<i>y</i>	(פ) פ	<i>p, <u>p</u></i>
ג	<i>g, <u>g</u></i>	(כ) כ	<i>k, <u>k</u></i>	(צ) צ	<i>ʕ</i>
ד	<i>d, <u>d</u></i>	ל	<i>l</i>	ק	<i>q</i>
ה	<i>h</i>	(מ) מ	<i>m</i>	ר	<i>r</i>
ו	<i>w</i>	(נ) נ	<i>n</i>	ש	<i>š</i>
ז	<i>z</i>	ס	<i>s</i>	ת	<i>t, <u>t</u></i>
ח	<i>ḥ</i>				

2. Vowels and Vowel Letters

(a) Vowel Signs

The vocalization system employed in this textbook is the Babylonian, or superlinear, system, which is generally considered to be older than the Tiberian (sublinear), and to be the one with which Targum Onqelos was first pointed.

The Babylonian vowel signs (with ב *b* to indicate their placement; their Tiberian correspondences are given in parentheses):

- ב̄ *ba* (ב̄ *ba*, ב̄ *be*); over thin letters: ב̄;
- ב̄ *bā* (ב̄ *bā* [*qāmeš rāḥāb*]); over thin letters: ב̄;
- ב̄ *be* (ב̄ *bē*);
- ב̄ *bi* (ב̄ *bi/bī*);
- ב̄ *bo* (ב̄ *bō*; ב̄ *bo* [*qāmeš ḥāṭûp*]);
- ב̄ *bu* (ב̄ *bû*; ב̄ *bu/bū*);
- ב̄ *bə* (ב̄ *bə* [*šəwā mobile*]; ב̄ *bă*, ב̄ *bě*, ב̄ *bō*).

(In the best manuscripts, Bab. vowels appear slightly to the left above the consonant: ב̄.)

No vowel sign appears when a consonant is not followed by a vowel (vs. *šəwā quiescens* in Tiberian): Tib. מַדְנָה *madnaḥ* but Bab. מֶדְנָה ‘east’. Where Tib. has a compound *šəwā* (i.e., with guttural consonants), Bab. normally has a simple *šəwā*: Tib. אָכַל *ʾākal* but Bab. אֶכַל *ʾəkal* ‘he ate’; Tib. אֵלָהָא *ʾēlāhā* but Bab. אֶלָהָא *ʾəlāhā* ‘God’. In some manuscripts, however, *a* appears rather than *ə* after a word-initial guttural, as in אֶכַל *ʾakal* rather than אֶכַל *ʾəkal*, אֶבָד *ʾəbad* rather than אֶבָד *ʾəbad* ‘he did’.

Since Babylonian pointing does not have a separate vowel corresponding to Tiberian

seghol (ֿ), Biblical Hebrew names with *seghol* appear with *a*: מֹשֶׁה *Mošah* ‘Moses’ (Tib. מֹשֶׁה), שָׁכֶם *Šəkam* ‘Shechem’ (Tib. שָׁכֶם).

(b) Vowel Letters (*matres lectionis*)

Four of the letters, namely, א, ה, ו, י, are used in the script (in conjunction with the vowel signs) to indicate vowels in the middle and at the end of words. When used to indicate vowels, these letters are not represented in our transliteration (except final ה for *-ā* in some instances).

Final vowels: These are always indicated by a vowel letter:

Final *a* (which is uncommon) is written with א: בָּנָא *bəna* ‘build (fs)!’.

Final *ā* is written with א: מַלְכָּא *malkā* ‘king’; בָּנָא *bənā* ‘he built’. There are four exceptions to this, in which final *ā* is written with ה:

- (i) when the last consonant of a word is א ?: מִצְרָאֵה *Miṣrāʾā* ‘Egyptian’; בָּנָאֵה *bənāʾā* ‘they (f) built’;
- (ii) in the form הָוָה *həwāh* ‘he was’ (§10.1);
- (iii) in Hebrew proper names: חַוְוָה *Hawwāh* ‘Eve’; זִלְפָּה *Zilpāh* ‘Zilpah’;
- (iv) in numbers with masc. nouns: חַמְשָׁה *ḥamšāh* ‘five’ (§16.2).

(In the last three instances, viz., *həwāh*, Hebrew names, and numbers, we will transliterate the final ה, even though it was not pronounced in such cases. Final ה in all other instances *was* pronounced: e.g., מַלְכָּה *malkah* ‘her king’ [indicated in the Tiberian vocalization with *mappîq*: מַלְכָּה].)

Final *e* and final *i* are written with י: מִצְרָאֵי *Miṣrāʾe* ‘Egyptians’; יִבְנֵי *yibne* ‘he will build’; עַבְדִּי *ʿabdi* ‘my servant’; שָׁתִי *šəti* ‘he drank’.

Final *o* and final *u* are written with ו: שָׁלוֹ *šəlo* ‘prayer’; בָּנוּ *bəno* ‘they (m) built’; כֶּסֶּו *kəsu* ‘garment’; כָּתְבוּ *kətābu* ‘they (m) wrote’.

ə does not occur at word end.

Medial vowels (vowels within a word): Only *e*, *i*, *o*, *u* are ever indicated by a vowel letter, *e* and *i* again by י, and *o* and *u* again by ו. The internal vowel letters are *optional* with most words, but they are present more often than not (and much more often than in Biblical Hebrew). Examples:

e: בֵּיתָא *betā* ‘house’; עָלִיק (or עָלֵק) *səleq* ‘he went up’;

i: סִפְרָא (or סִפְרָא) *siprā* ‘book’; עָלִיקוּ (or עָלֵקוּ) *səlīqu* ‘they (m) went up’;

o: שֹׁם (or שֹׁם) *šom* ‘name’; כָּתוּב (or כָּתוּב) *kətoḇ* ‘write (ms)!’;

u: רִגְזָא (or רִגְזָא) *rugzā* ‘anger’; כָּתוּבוּ (or כָּתְבוּ) *kətūbu* ‘write (mp)!’.

In the lessons below, including the exercises, forms will appear both with and without such medial vowel letters.

In summary:

- ⌘ is used to indicate final *ā* and occasionally final *a*;
- ⌈ is used to indicate final *ā* after consonantal ⌘, in ⌈⌈ *həwāh*, in Hebrew names, and in numbers with masc. nouns;
- ⌋ is used to indicate final and medial *o* and *u*;
- ⌋ is used to indicate final and medial *e* and *i*.

(c) Vowel Length

It is unlikely that phonemic distinctions in vowel length were made in the Aramaic of Targum Onqelos. Rather, the seven vowel signs probably indicate purely qualitative distinctions. (This applies as well to *ā* and *a*; although we transcribe the former with a macron, the distinction between the two was most likely one of vowel quality rather than vowel quantity: *ā* perhaps as in *ought*, IPA [ɔ], and *a* perhaps as in *father*, IPA [ɑ].)

3. Consonantal Doubling

Certain formal distinctions indicate that most of the consonants could occur doubled (i.e., lengthened): e.g.,

נְהוֹרָא *nəhorā* ‘light’: בְּנְהוֹרָא *bi-nəhorā* ‘in the light’;
but מִנְהוֹרָא *min-nəhorā* ‘from the light’.

The Babylonian system of vocalization, however, has no sign comparable to the Tiberian • *dāgeš* (forte) to indicate such consonantal doubling (e.g., מְנְהוֹרָא). Nevertheless, the doubling will always be represented in our transliteration.

4. Syllabification

- (a) No syllable may begin with a vowel (except ⌋ *u*- ‘and’);
- (b) No syllable may begin or end with more than one consonant.

Examples: בְּיָךְ *betāk* ‘your (ms) house’: *be/tāk*;
מַלְכְּכֹן *malkəkon* ‘your (mp) king’: *mal/kə/kon*;
שָׂרְאָה *šārāʔā* ‘to begin’: *šā/rā/ʔā*;
יִקְטַלְנֵהּ *yiqṭalinnēh* ‘he will kill him’: *yiq/ṭə/lin/nēh*.

Exceptions are certain verbal forms that end with two consonants: e.g., כָּתַבְתָּ *kətabt* ‘you (sg) wrote’: *kə/tabt*.

5. Stress

In the majority of forms, stress falls on the final syllable: כָּתַב *kətab* ‘he wrote’; בֵּיתָא *betā* ‘house’. Less frequently, the penultimate syllable is stressed: כָּתַבְתָּ *kətabat* ‘she wrote’; בֵּיתָא *betānā* ‘our house’. As the examples illustrate, the position of the stress will not be indicated in the script for either alternative, but will be marked (with ‘) in the transliteration when it does not fall on the final syllable.

6. *Spirantization*

The six consonants ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t* were spirantized, i.e., pronounced as the fricatives [v, ɣ, ð, x, f, θ], respectively, under certain conditions, viz.:

(a) after any vowel:

כָּתַב <i>kəṭab</i> [kəθav] ‘he wrote’;	רִיגָזָא <i>rugzā</i> [ruɣzā] ‘anger’;
נָבִיא <i>nəbiyā</i> [nəviyā] ‘prophet’;	עָבַד <i>ʿəbad</i> [ʕəvað] ‘he did’;
נָפַח <i>nəpaq</i> [nəfaq] ‘he went out’;	מֵיכָלָא <i>mekālā</i> [mexəlā] ‘food’.

Note that this applies as well when a form ending in a vowel is prefixed to a word beginning with one of these consonants: כָּרְמָא *karmā* [karmā] ‘vineyard’, but בְּכָרְמָא *bə-karmā* [bəxarmā] ‘in the vineyard’; בָּנָא *bənā* [bənā] ‘he built’, but וּבָנָא *u-bnā* [uvnā] ‘and he built’.

(b) if a vowel precedes in the underlying form:

וּכְתַב *u-ktab* [uxθav] < *wə-kəṭab ‘and he wrote’;
 לִינְבִיא *li-nbiyā* [linviyā] < *lə-nəbiyā ‘to the prophet’.

In the Tiberian system of vocalization, the distinction between stops and fricatives could be indicated by a *dāgeš* (*lene*) in the former; e.g.,

בָּכֹן *bəkon* [bəxon] ‘in you (mp)’;
 כָּתַבְתָּ *kətabt* [kəθavt] ‘you (sg) wrote’.

In the Babylonian system, however, there is no sign or device like the *dāgeš* to indicate whether the stop or the fricative was to be pronounced. Since the spirantization is completely predictable in the two circumstances noted above, it will likewise not be indicated in our transliteration of such forms.

There is another group of examples in which spirantization occurs, however, viz.:

(c) when a vowel preceded the consonant at an earlier stage of the language, but has since been lost:

מַלְכָּיָא *malḵayyā* [malxayyā] < *malakayyā ‘kings’;
 דַּהַבָּא *dahḇā* [dahvā] < *dahabā ‘gold’;
 אַמְתָּא *ʾamtā* [ʾamθā] < *ʾamatā ‘female servant’;
 בִּירְכָתָא *birkəṭā* [birxəθā] < *barakatā ‘blessing’;
 מַשְׁכַּנְכוֹן *maškanḵon* [maškanxon] < *maškanvkun ‘your (mp) tent’.

In these cases the spirantization, since it is not generally predictable, will be indicated in the transliteration, as the examples show, by a line under the consonant in question.

The consonants are never spirantized if they are doubled:

קָבִיל *qabbel* [qabbel] ‘he received’;
 יַפְּעַק *yappeq* [yappeq] ‘he will send out’.

7. Some Combinatory Rules involving ə

Aramaic phonology does not tolerate a sequence of two syllables whose vowels are both ə. When this would occur, therefore, certain changes take place. In the following, *G* represents any guttural consonant (א ʔ, ה h, ח ḥ, ע ʕ), *C* any non-guttural consonant except ʕ.

- (a) $Cə + Gə \rightarrow Ca-Gə$, i.e., ə becomes *a* before a guttural plus ə:

**də-ʕabad* → *da-ʕabad* (דָּעָבַד) ‘which he made’;

**lə-ʔabúhi* → *la-ʔabúhi* (לֹאֲבֻחִי) ‘to his father’.

If the guttural is ה h or ח ḥ, the following ə is frequently lost:

**wə-həwo* → *wa-həwo* (וְהָיוּ) or *wa-hwo* (וְהָיוּ) ‘and they (m) were’;

**də-ḥəlāmit* → *da-ḥəlāmit* (דָּחַלְמִית) or *da-ḥlāmit* (דָּחַלְמִית) ‘which I dreamt’.

- (b) $Cə + yə \rightarrow C-i$, i.e., the sequence -əyə- is replaced by *i*:

**wə-yədaʕ* → *w-idaʕ* (וַיָּדַע) ‘and he knew’;

**bə-yəməāmā* → *b-imāmā* (בַּיּוֹמָם) ‘in daytime’.

- (c) $Cə + Cə \rightarrow Ci-C$, i.e., the first ə becomes *i*, the second is lost:

**kə-nəbiya* → *ki-nbiyā* (כְּנָבִיָּא) ‘like a prophet’;

**də-kətab* → *di-ktab* (דִּיכְתָּב) ‘which he wrote’.

Rule (c) does not apply when the first word is וְ wə- (‘and’); rather:

- (d) $wə- + Cə \rightarrow u-C$, i.e., wə- becomes *u-*, and the second ə is again lost:

**wə-nəbiya* → *u-nbiyā* (וְנָבִיָּא) ‘and the prophet’;

**wə-kətab* → *u-ktab* (וְכְתָב) ‘and he wrote’;

wə- + Gə occasionally → *u-G* rather than *wa-G* as in (a): *u-ḥmārin* (וְחֻמְרִין) ‘and donkeys’.

8. Some Distinctions vis-à-vis Biblical Hebrew

Hebrew and Aramaic are closely related languages, as the following forms, which may be either language, illustrate: מַלְכִּי *malki* ‘my king’; יְבָרֵךְ *yəbārek* ‘he will bless’. Each language has an independent history, however, and they differ in many ways. The following selection of differences is essentially confined to phonological features.

- (a) Consonants

Proto-Semitic, the parent language of Hebrew and Aramaic, had more consonants than appear in either of those later languages. In the latter, pairs or even trios of sounds fell together over time (i.e., came to be pronounced the same). But the same sounds did not always fall together in both Hebrew and Aramaic, as the table below illustrates.

In Old and Official Aramaic texts, several of these sets of sounds had not yet fallen together. Since Aramaic speakers borrowed their writing system (alphabet) from the Phoenicians, and since Phoenician had only 22 consonants, certain letters had to do double duty in the early Aramaic dialects. These double-duty letters usually do not reflect

pairs of sounds that fell together in later Aramaic, but rather pairs that had fallen together in Phoenician (and in Hebrew).

Proto-Semitic	Hebrew	Early Aramaic	Mid./Late Aramaic	Hebrew	Mid./Late Aramaic	
<i>d</i>	ד <i>d</i>	ד <i>d</i>	ד <i>d</i>	<i>dām</i>	<i>dāmā</i>	‘blood’
<i>ḏ</i>	ז <i>z</i>	ז <i>z</i>	ד <i>d</i>	<i>ḏōzen</i>	<i>ḏudnā</i>	‘ear’
<i>d_z</i>	ז <i>z</i>	ז <i>z</i>	ז <i>z</i>	<i>ḏérez</i>	<i>ḏarzā</i>	‘cedar’
<i>ḡ</i>	ע <i>ʕ</i>	ע <i>ʕ</i>	ע <i>ʕ</i>	<i>ḡélem</i>	<i>ḡulemā</i>	‘youth’
<i>ʕ</i>	ע <i>ʕ</i>	ע <i>ʕ</i>	ע <i>ʕ</i>	<i>ḡáyin</i>	<i>ḡenā</i>	‘eye’
<i>ś</i>	ש <i>š</i>	ק <i>q</i>	ע <i>ʕ</i>	<i>ḡéreš</i>	<i>ḡarḡā</i>	‘earth’
<i>ʔ</i>	ש <i>š</i>	ש <i>š</i>	ש <i>š</i>	<i>šām</i>	<i>šām</i>	‘to fast’
<i>ṭ</i>	ש <i>š</i>	ש <i>š</i>	ט <i>ṭ</i>	<i>nāṣar</i>	<i>nāṭar</i>	‘keep’
<i>ṭ</i>	ט <i>ṭ</i>	ט <i>ṭ</i>	ט <i>ṭ</i>	<i>ṭōb</i>	<i>ṭāb</i>	‘good’
<i>ʾs</i>	ס <i>s</i>	ס <i>s</i>	ס <i>s</i>	<i>sāmak</i>	<i>səmak</i>	‘to lean’
<i>ś</i>	ש <i>š</i>	ש <i>š</i>	ס <i>s</i>	<i>śām</i>	<i>sām</i>	‘to place’
<i>s</i>	ש <i>š</i>	ש <i>š</i>	ש <i>š</i>	<i>śāmaš</i>	<i>śəmaš</i>	‘hear’
<i>θ</i>	ש <i>š</i>	ש <i>š</i>	ת <i>t</i>	<i>šālōš</i>	<i>tālāt</i>	‘three’
<i>t</i>	ת <i>t</i>	ת <i>t</i>	ת <i>t</i>	<i>báyit</i>	<i>betā</i>	‘house’

Thus, Middle and Late Aramaic ד *d* corresponds to Hebrew ד *d*, ז *z*

ע <i>ʕ</i>	ע <i>ʕ</i> , ז <i>z</i>
ט <i>ṭ</i>	ט <i>ṭ</i> , ז <i>z</i>
ס <i>s</i>	ס <i>s</i> , ש <i>š</i>
ת <i>t</i>	ת <i>t</i> , ש <i>š</i>

(b) Vowels

(i) Early Semitic *ā* remained unchanged in Aramaic, but became *ō* in Hebrew, e.g.,

Aramaic <i>ṭāb</i> ,	but Hebrew <i>ṭōb</i> ‘good’;
<i>kāteb</i>	<i>kōtēb</i> ‘writing’;
<i>tālāt</i>	<i>šālōš</i> ‘three’.

(ii) Early Semitic short vowels in open syllables before the stress were reduced to *a* in Aramaic, but lengthened in Hebrew (in nouns and certain verb forms): e.g.,

Northwest-Semitic <i>*ḏahab-</i> ‘gold’	> Aramaic <i>dəhab</i> , Hebrew <i>zāhāb</i> ;
Northwest-Semitic <i>*katab-</i> ‘he wrote’	> Aramaic <i>kətab</i> , Hebrew <i>kātab</i> .

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LESSON ONE

1.1 Noun Gender

There are two grammatical genders in Targumic Aramaic: masculine and feminine. The gender of nouns denoting animate beings normally corresponds to sexual gender. Otherwise, there is no clearly predictable relationship between gender and meaning, but there is a consistent relationship between gender and form: nearly all feminine nouns are marked by the ending *-t-* in the basic lexical form (see §1.2, below), while masculine nouns have no special ending.

מַלְכָּא *malkā* king

בַּעְלָא *baʿlā* husband

חַקְלָא *ḥaqlā* field

מַלְכַּתָּא *malkatā* queen

אִיתְּתָא *ʾittatā* woman

גִּינְנַתָּא *ginnatā* garden

There are exceptions, however. A small number of nouns without *-t-* are feminine in gender, such as

אַרְעָא *ʾarṣā* (f.) earth

בֵּירָא *berā* (f.) pit

אִמָּא *ʾimmā* (f.) mother.

Occasionally a noun is used in either gender: e.g., זִמְנָא *zimmā* ‘time’. In the lesson vocabularies, gender will be indicated only for these exceptional cases.

1.2 Noun Definition

The distinction between a definite and an indefinite noun (i.e., ‘*the* king’ as opposed to ‘*a* king’) is indicated, if at all, by the ending of the noun in question. This feature will be treated in detail in a later lesson (see §16.1). It will suffice for the moment to note that the basic lexical form in *-ā* (fem. *-tā*), traditionally known as the emphatic form, is generally regarded as the definite or determined form. In fact, however, it is very often the *only* (non-bound) form of the singular noun in use, and it must be translated as definite or indefinite according to the context:

מַדְבַּחָא *madbəḥā* the altar, an altar

מַלְכָּא *malkā* the king, a king.

1.3 The Perfect of the G Verb

The basic form of the verb (traditionally known as the Peal) will be referred to in this textbook as the G stem (German *Grundstamm*). The lexical form of the G verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, namely, *a* between the first and second consonants, and either *a*, *e*, or *o* between the second and third consonants; most commonly, the second vowel is *a* (for *e* and *o* verbs, see §5.1, below):

e.g.,

כָּתַב *katab* he wrote, he has written (root: *k-t-b*)

נָפַק *napaq* he went forth, he has gone forth (root: *n-p-q*).

This form is the 3rd person masc. sing. of the inflection called the Perfect. The Perfect corresponds to the English simple past (preterite) or present perfect. In the lesson vocabularies we shall always gloss the Aramaic Perfect with the English infinitive (thus, e.g., *katab* ‘to write’; *napaq* ‘to go forth’).

The Perfect is inflected for person, number, and gender by the addition of subject suffixes. The 3rd person forms are as follows; note that stress is on the second syllable in each of these forms:

m. sg. נָפַק *napaq* he went forth

f. sg. נָפַקָת *napaqat* she went forth

m. pl. נָפַקוּ *napaqu* they (masc.) went forth

f. pl. נָפַקָּו *napaqā* they (fem.) went forth.

A nominal subject (all of which are 3rd person by definition) normally follows the verb, which agrees with the subject in number and gender: e.g.,

נָפַק מַלְכָּא *Napaq malkā*. The king went forth.

נָפַקָת מַלְכָּתָא *Napaqat malkatā*. The queen went forth.

The Perfect is negated with לֹא *lā*, which directly precedes the verb:

לֹא נָפַק מַלְכָּא *Lā napaq malkā*. The king did not go forth.

1.4 The Prepositions לַ lə- and מִן min

The preposition לַ *lə-* ‘to, for (a person), to (a place)’, is written as part of the following word. We shall transcribe all such proclitic particles with a hyphen.

לַקְרָתָא *laqartā* = *lə-qartā* to the city.

The same is true of the preposition מִן (or מִן) *min* ‘from’, with the additional feature of the final *-n* assimilating to the first non-guttural consonant of the following noun; before a guttural or *r*, the form is מֵ- *me-*: e.g.,

מִקְרָתָא *miqqartā* = *miq-qartā* from the city

מִיְטוּרָא *miṭturā* = *miṭ-turā* from the mountain

מֵאֶרְצָא *meʔarʕā* = *me-ʔarʕā* from the land

מֵרַמְשָׁא *meramšā* = *me-ramšā* from evening.

Min may optionally remain a separate word; this is not common except in certain expressions that will be noted in the vocabularies.

Vocabulary 1

Verbs:

אָבד *ʔabad* to perish, die.*

אָזל *ʔazal* to go.*

נָטל *nəṭal* to raise, lift, take up; to set out, travel.

נָפַק *nəpaq* to go forth; מִן נָפַק *nəpaq min* to depart from, leave (a place).

עָרַק *ʕaraq* to flee.

*As noted above, p. xv, some manuscripts have ʕ rather than ʔ in such forms, thus אָבד *ʕabad*, אָזל *ʕazal*.

Nouns (note: these forms may be translated as definite or indefinite; see §1.2):

אִיתָא *ʔittatā* woman, wife.

גֻּבְרָא/גַּבְרָא *gubrā/gabrā* man.

טוּרָא *ṭurā* mountain.

מַלְכָא *malkā* king.

מַלְכָּתָא *malkatā* queen.

עַמָּא *ʕammā* people, the people; nation. Verbal agreement with *ʕammā* may be singular or plural.

קָרְתָא *qartā* city.

Prepositions:

לֹ- *lə-* to, for (a person), to, into (a place); see §1.4, above.

מִן/מִן *min* from, out of; also partitive: some of; see §1.4, above.

Adverbs:

לֹא *lā* (negative).

תַּמְמָן *tammān* there, in that place; לֹא-תַמְמָן *lə-tammān* to there, thither; מִתַּמְמָן *mit-tammān* from there, thence.

Exercises

A. Translate the following sentences (the same sentences in script follow on the next page).

- | | |
|----------------------|-----------------------------------|
| 1. ʔazal lə-ṭurā. | 11. ʕəraqat malkatā lə-ṭurā. |
| 2. ʔəzalat lə-qartā. | 12. ʕəraq mit-tammān. |
| 3. Nəpāqu miq-qartā. | 13. Nəpāqat ʔittatā mit-tammān. |
| 4. Nəpāqā lə-ṭurā. | 14. ʔəbadu ʕammā tammān. |
| 5. ʔabad gubrā. | 15. Lā ʕəraq malkā miq-qartā. |
| 6. ʔəbadat ʔittatā. | 16. Lā ʔəzalat ʔittatā lə-ṭurā. |
| 7. ʔəbadu ʕammā. | 17. Lā nəpāqu ʕammā mit-tammān. |
| 8. Nəṭal malkā. | 18. Lā nəṭalu lə-tammān. |
| 9. Nəṭalat malkatā. | 19. Lā nəpāqat malkatā miq-qartā. |
| 10. ʕəraq miq-qartā. | 20. Lā ʕəraq gabrā lə-tammān. |

B. These are the same as the sentences in exercise A. Point sentences 11–20.

11	ערקת מלכתא לשורא	1	אזל לשורא
12	ערקו מתמן	2	אזלת לקרתא
13	נפקת איתתא מיתמן	3	נפקו מיקרתא
14	אברו עמא תמן	4	נפקא לשורא
15	לא ערק מלכא מקרתא	5	אבד גוברא
16	לא אזלת איתתא לשורא	6	אבדת איתתא
17	לא נפקו עמא מתמן	7	אברו עמא
18	לא נשלו לתמן	8	נשל מלכא
19	לא נפקת מלכתא מיקרתא	9	נשלת מלכתא
20	לא ערק גברא לתמן	10	ערקו מקרתא

LESSON TWO

2.1 The G Perfect: Full Inflection

3ms	כָּתַב	<i>katab</i>	he wrote	3mp	כָּתְבוּ	<i>katabu</i>	they (m) wrote
3fs	כָּתְבָת	<i>katabat</i>	she wrote	3fp	כָּתְבָא	<i>katabā</i>	they (f) wrote
2ms	כָּתַבְתָּ	<i>katabt</i>	you (ms) wrote	2mp	כָּתְבוּן	<i>kabtun</i>	you (mp) wrote
	(or כָּתְבָתָא)	<i>kabtā</i>					
2fs	כָּתַבְתְּ	<i>kabt</i>	you (fs) wrote	2fp	כָּתְבוּן	<i>kabtin</i>	you (fp) wrote
1cs	כָּתַבְתִּי	<i>kabit</i>	I wrote	1cp	כָּתְבָנָא	<i>kabnā</i>	we wrote

The 2ms appears with *-t* or with *-tā*; the latter is less common. The 2mp and 2fp endings are stressed; in all other forms the stress is on the second syllable.

2.2 The Direct Object Marker הֵי *yāt*

The direct object of a transitive verb is usually, but not obligatorily, indicated by the particle הֵי *yāt* if the direct object is

- (a) definite (i.e., the emphatic form of a noun, used as definite; see §1.2);
- (b) a proper name;
- (c) a noun with a possessive suffix (see §6.1).

Some examples:

- (a) קָטְלוּ הֵי גִבְרָא *Qatalu yāt gabrā*. They killed *the* man.
but בָּנָא מְדַבְּחָא *Banā madbḥā*. He built *an* altar.
- (b) קָטַל הֵי שְׂאוּל *Qatal yāt Šāʔul*. He killed Saul.
- (c) בָּנָא מַלְכָּא הֵי קִרְתָּנָא *Banā malkā yāt qartānā*. The king built our city.

Occasionally, the direct object is indicated by the preposition לֵ- *lə-* rather than by הֵי *yāt*.

Vocabulary 2

Verbs:

- דָּבַר *dabar* take, to lead (away) (direct object is (1) a person or animal one takes along from one place to another; or (2) a person one takes as part of one's group, household, or family).
- כָּתַב *katab* to write.
- עָבַר *ʕabar* to cross (something: *yāt* or *bə-*); to transgress.
- פָּלַח *palah* to serve (as slave, etc.).
- קָטַל *qatal* to kill.

Nouns:

- אַרְעָא *ʔarfā* (f.) land, country; the earth.
- כַּסְפָּא *kaspā* silver, money.

- נַהֲרָא *nahrā* river.
 פִּתְגָמָא *pitgāmā* word, thing, affair.
 שָׁפְרָא *šaprā* morning.
 קִינְיָנָא *qinyānā* property, possessions.
 רַמְשָׁא *ramšā* evening.

Other:

- בַּ *bə-* (prep.) in, within; with (instrumental).
 יָת *yāt* (direct object particle).
 לַמָּא *lamā* or לַמָּא *ʕal mā* (interrog.) why?

Exercises

A. Translate the following sentences.

- | | |
|--------------------------------|-------------------------------------|
| 1. Nəpáqit bə-šaprā. | 14. Pəláhu yāt malkā. |
| 2. Šəráqnā mit-tammān. | 15. Kətábit yāt pitgāmā. |
| 3. ʔəbádu bə-nahrā. | 16. Ləmā ʕəbartun yāt nahrā? |
| 4. Ləmā lā ʕəraqt? | 17. Kətábat ʔittətā yāt pitgāmā. |
| 5. Nəʔálnā bə-ramšā. | 18. Dəbar malkā yāt gabrā. |
| 6. Ləmā ʔəzaltun lə-ʔurā? | 19. Ləmā dəbart yāt gabrā? |
| 7. Lā nəʔálit bə-šaprā. | 20. ʔəbádat ʔarʕā. |
| 8. Šəráqit lə-nahrā. | 21. Bə-šaprā ʕəbáru ʕammā bə-ʔarʕā. |
| 9. Ləmā lā nəpaqtin miq-qartā? | 22. Bə-ramšā ʕəbárnā yāt nahrā. |
| 10. Lā ʔəbádit tammān. | 23. Pəláhñā yāt malkətā. |
| 11. ʕəbárnā yāt ʔarʕā. | 24. Lā dəbáru yāt ʔittətā. |
| 12. Dəbárit yāt ʔittətā. | 25. Qəʔálnā yāt malkā. |
| 13. Ləmā qəʔalt yāt malkətā? | |

B. These sentences are the same as those in exercise A. Point sentences 16–25.

- | | |
|---|---------------------------------------|
| 14 פִּלְחוּ יָת מַלְכָּא | 1 נַפְקִית בְּצַפְרָא |
| 15 כְּתִבִּית יָת פִּתְגָמָא | 2 עֲרִקְנָא מִתְּמָן |
| 16 לַמָּא עֲבַרְתוּן יָת נַהֲרָא | 3 אֲבָדוּ בְּנַהֲרָא |
| 17 כְּתַבְת אַתְתָּא יָת פִּתְגָמָא | 4 לַמָּא לֹא עֲרַקְת |
| 18 דְּבַר מַלְכָּא יָת גַּבְרָא | 5 נִשְׁלַנָּא בְּרַמְשָׁא |
| 19 לַמָּא דְּבַרְת יָת גַּבְרָא | 6 לַמָּא אֲזַלְתוּן לְשׁוּרָא |
| 20 אַבְדַּת אַרְעָא | 7 לֹא נִשְׁלִית בְּצַפְרָא |
| 21 בְּצַפְרָא עֲבַרוּ עִמָּא בְּאַרְעָא | 8 עֲרַקִּית לְנַהֲרָא |
| 22 בְּרַמְשָׁא עֲבַרְנָא יָת נַהֲרָא | 9 לַמָּא לֹא נַפְקְתִּין מִיְּקְרָתָא |
| 23 פִּלְחְנָא יָת מַלְכָּתָא | 10 לֹא אֲבָדִית תְּמָן |
| 24 לֹא דְּבַרוּ יָת אִיתְתָּא | 11 עֲבָרְנָא יָת אַרְעָא |
| 25 קִשְׁלַנָּא יָת מַלְכָּא | 12 דְּבָרִית יָת אִיתְתָּא |
| | 13 לַמָּא קִשְׁלַת יָת מַלְכָּתָא |

LESSON THREE

3.1 *yāt with Pronominal Suffixes*

Pronominal direct objects may be expressed by attaching pronominal suffixes to the particle *yāt*: e.g., קָטַלְתָּ יָתָהּ *Qəṭálit yāteh*. I killed him. The full inflection is as follows:

יָתִי <i>yāti</i> me	יָתָנָא <i>yātánā</i> us
יָתְךָ <i>yātāk</i> you (ms)	יָתְכֹן <i>yātəkon</i> you (mp)
יָתֶיךָ <i>yātik</i> you (fs)	יָתְכֵן <i>yātəken</i> you (fp)
יָתָהּ <i>yāteh</i> him, it (m)	יָתָהֶן <i>yātəhon</i> them (m)
יָתָהּ <i>yātah</i> her, it (f)	יָתָהֶן <i>yātəhen</i> them (f)

It is not uncommon for *yāt* with a pronominal suffix to come between the verb and its subject: compare מֶלֶךְ יָת עַבְדָּא *Dəbar malkā yāt ʿabdā* The king took the servant along, but מֶלֶךְ יָתָהּ *Dəbar yāteh malkā* The king took him along.

3.2 *The Conjunction וַ wə-: Combinatory Rules*

The conjunction וַ *wə-* (and) assumes various forms depending on the initial segment of the following word:

- before a guttural + *ə*: the form is usually *wa-*, as in וַעֲבַר *wa-ʿəbar* and he crossed; the *ə* is sometimes lost וַחֲמָרִין *wa-ḥmārin* ‘and male donkeys’; occasionally one finds *u-* (see d, below) rather than *wa-* before a guttural, as in וַחֲמָרִין *u-ḥmārin*;
- before *yə-*: the sequence *wəyə-* contracts to *wi-*, as in וַיָּדַע *yədaʿ* he knew, but וַיָּדַע *w-idaʿ* (< **wə-yədaʿ*) and he knew;
- before any labial consonant (*b, m, p*): the form is *u-*, as in וַמֶּלֶךְ *u-malkā* and the king;
- before any consonant, other than a guttural or *y*, plus *ə*: the form is *u-*, and the *ə* is omitted, as in וַנָּפַק *nəpāq*, but וַנָּפַק *u-nəpāq* and he went forth.
- otherwise: the form is וַ *wə-*.

Vocabulary 3

Verbs:

- יָחַב *yəhab* to give; to place, set.
 נָחַת *nəḥat* (also נָחֵת *nəḥet*; see §5.1) to come/go down, descend.
 נָפַל *nəpal* to fall.
 פָּרַס *pəras* to pitch (a tent).

Nouns:

- בֵּיתָא *betā* (masc.) house.

- לַחֲמָא *lahmā* bread, food.
 מַיִיָּא *mayyā* (pl.) water.
 מֵשְׁרָא *mešārā* plain, valley.
 מַשְׁכְּנָא *maškənā* tent, habitation.

Other:

- לְוָת *ləwāt* (prep.) to, unto, into the presence of (a person); מִלְּוָת *mil-ləwāt* from the presence of.
 עַד *ʿad* (prep.) up to, as far as, until.
 עַל *ʿal* (prep.) on, down onto; against; about, concerning, in regard to; מֵעַל *me-ʿal* from upon.

Exercises

A.

1. Yəhābit yāteh lə-gubrā. 2. Qəṭālu yātəhon bə-betā. 3. ʿəbārnā yāteh bə-šaprā. 4. Dəbar yātānā ləwāt malkā. 5. ʿəraqit mil-ləwāt malkā. 6. Nəḥātu miṭ-ṭurā lə-mešārā. 7. Pərasit yāt maškənā tammān. 8. Nəpālat wa-ʿəbādat. 9. Nəṭal bə-šaprā wa-ʿəzal ʿad nahrā. 10. Ləmə lā yəhəbt yāt lahmā lə-ʿittətā? 11. Nəṭal yāt kaspā w-iḥab yāteh lə-gabrā. 12. Yəhābnā yāt qinyānā lə-ʿammā. 13. Nəḥātnā lə-nahrā u-prasnā yāt maškənā tammān. 14. Nəpal betā ʿal malkətā wa-ʿəbādat. 15. Nəpālit bə-mayyā. 16. Ləmə lā yəhəbtin yāt mayyā lə-ʿittətā? 17. ʿəbārnā bə-ʿarʿā ʿad qartā. 18. ʿəraqat mib-betā wa-ʿəzālat lə-nahrā. 19. Nəḥātu miṭ-ṭurā ʿad mešārā u-prāsu yāt maškənā tammān.

- | | |
|---|---|
| 11 נָשַׁל יֵת כֹּסֶפָא וַיֵּחַב יְתִיה לְגֻבְרָא | 1 יְהִיבִית יְתִיה לְגֻבְרָא |
| 12 יְהִיבְנָא יֵת קִינְיָא לְעַמָּא | 2 קְטְלוּ יְתִהוּן בְּיִתָא |
| 13 נְחָתְנָא לְנַהֲרָא וּפְרָסְנָא יֵת מַשְׁכְּנָא תַמָּן | 3 עֲבִירְנָא יְתִיה בְּצַפְרָא |
| 14 נָפַל בֵּיתָא עַל מַלְכְּתָא וְאַבְדָּת | 4 דְּבַר יְתִנָּא לְוָת מַלְכָא |
| 15 נָפְלִית בְּמַיָּא | 5 עֲרָקִית מְלוֹת מַלְכָא |
| 16 לְמָא לֹא יְהִיבְתִּין יֵת מַיָּא לְאִיתְתָא | 6 נְחָתוּ מִטּוֹרָא לְמִישְׁרָא |
| 17 עֲבִירְנָא בְּאַרְעָא עַד קָרְתָא | 7 פְּרָסִית יֵת מַשְׁכְּנָא תַמָּן |
| 18 עֲרָקְתָּ מִבֵּיתָא וְאַזְלַת לְנַהֲרָא | 8 נָפַלְתָּ וְאַבְדָּת |
| 19 נְחָתוּ מִטּוֹרָא עַד מִישְׁרָא וּפְרָסוּ יֵת מַשְׁכְּנָא תַמָּן | 9 נָשַׁל בְּצַפְרָא וְאַזְל עַד נַהֲרָא |
| | 10 לְמָא לֹא יְהִיבֵת יֵת לְחַמָּא לְאִיתְתָא |

B. Point and translate.

- 1 נפל מלכא על ארעא
 2 לא יהבנא ית מיא לגוברא
 3 למא ערקת מלות אתתא
 4 דבר ית איתתא ויהב יתה למלכא
 5 ערקן למישרא ואבדו תמן
 6 לא קטלו יתהוין

LESSON FOUR

4.1 Prepositions with Pronominal Suffixes

The pronominal object of most prepositions is expressed by the same set of pronominal suffixes given in Lesson 3 with *yāt*; thus,

<i>bə-</i> :	בִּי <i>b-i</i>	בָּאָה <i>b-ánā</i>	<i>lə-</i> :	לִי <i>l-i</i>	לָאָה <i>l-ánā</i>
	בָּךְ <i>b-āk</i>	בָּכֹן <i>b-akon</i>		לָךְ <i>l-āk</i>	לָכֹן <i>l-akon</i>
	בִּיךְ <i>b-ik</i>	בְּכִין <i>b-aken</i>		לִיךְ <i>l-ik</i>	לְכִין <i>l-aken</i>
	בִּיה <i>b-eh</i>	בְּהֹן <i>b-əhon</i>		לִיה <i>l-eh</i>	לְהֹן <i>l-əhon</i>
	בָּה <i>b-ah</i>	בְּהִין <i>b-əhen</i>		לָה <i>l-ah</i>	לְהִין <i>l-əhen</i>

similarly לָאֵת *ləwāt* ‘unto’: לָאֵתִי *ləwāti*, לָאֵתֶךְ *ləwātāk*, ... לָאֵתְכֹן *ləwātakon*, etc.

The preposition מִן *min* doubles the *-n-* before suffixes; the doubling may be lost before the 2 and 3 plural suffixes:

מִנִּי <i>minn-i</i> (also מִנָּא <i>minn-a</i>)	מִנָּא <i>minn-ánā</i>
מִנְךְ <i>minn-āk</i>	מִנְכֹן <i>minn-akon</i> or מִנְכֹן <i>min-kon</i>
מִנִּיךְ <i>minn-ik</i>	מִנִּיכִין <i>minn-aken</i> מִנִּיכִין <i>min-ken</i>
מִנִּיה <i>minn-eh</i>	מִנִּיהֹן <i>minn-əhon</i> מִנִּיהֹן <i>min-hon</i>
מִנָּה <i>minn-ah</i>	מִנִּיהִין <i>minn-əhen</i> מִנִּיהִין <i>min-hen</i>

similarly עִם *ʕim* with: עִמִּי *ʕimm-i*, עִמְךְ *ʕimm-āk*, עִמִּיךְ *ʕimm-ik*, etc. (with *-mm-*; here too the doubling may be lost before the 2 and 3 pl. suffixes: e.g., 2mp עִמְכֹן *ʕimm-akon* or עִמְכֹן *ʕim-kon*);

בְּלוֹ *bə-go* within: the base is בְּלוֹ *bə-gaww-* before suffixes: בְּלוֹי *bə-gaww-i*, בְּלוֹךְ *bə-gaww-āk*, בְּלוֹיךְ *bə-gaww-ik*, ..., בְּלוֹכֹן *bə-gaww-akon*, etc.

For עַל *ʕal* with pronominal suffixes, see §7.2; עַל *ʕad* does not take pronominal suffixes.

4.2 The Prepositions בִּי *bə-*, לִי *lə-*, and כִּי *kə-*: Combinatory Rules

The prepositions בִּי *bə-*, לִי *lə-*, and כִּי *kə-* (like, as) take the following forms before nouns:

- before a guttural with *ə*: *bə-*, *lə-*, *kə-*: לָאֵתֶּךְ *la-ʔəḥātā* to the sister; the *ə* is sometimes omitted: הָמָרָא *ḥamārā* male donkey, but כָּהָמָרָא *ka-ḥmārā* like a male donkey;
- before *yə-*: **bə-yə-*, **lə-yə-*, and **kə-yə-* contract to *b-i-*, *l-i-*, *k-i-*: יָדָא *yadā* hand, but **bə-yadā* > בִּידָא *b-idā* in hand;
- before any other consonant with *ə*: *bi-*, *li-*, *ki-*, with omission of *ə* in the first syllable of the noun (i.e., *bə-Cə* > *bi-C*): נָבִיא *nabiyā* prophet, but לִנְבִיא *li-nbiyā* [li-nviyā] to a prophet;
- otherwise, with *ə*: בְּאַרְעָא *bə-ʔarʕā* ‘in the land’; כְּמַיָּא *kə-mayyā* like water.

4.3 Relative Clauses

The relative pronoun $\bar{\imath}$ *də-* is uninflected for gender or number. In form it follows the same combinatory rules as *bə*, *lə*-, *kə*-, above.

מלכא דנפא *malkā di-npaq* the king who went forth
 גברא דאזל *gabrā da-ʔəzal* the man who went
 איתא דאזלת *ʔittatā da-ʔəzalat* the woman who went

Prepositional relationships, such as ‘in which’, ‘from which’, must be expressed by resumptive pronouns within the relative clause:

the man to whom I gave the money → the man who I gave to him the money
 גברא דיחבית ליה ית כספא *gabrā d-ihābit leh yāt kaspā*
 the city from which I went forth → the city which I went forth from it
 קרתא דנפקית מנה *qartā di-npāqit minnah*

Direct object resumption is optional and uncommon:

גברא דיקטלו (יתה) *gabrā di-qṭalu (yāteh)* the man whom they killed

Vocabulary 4

Verbs:

אכל *ʔakal* to eat.
 גזר *gəzar* to cut; to circumcize; *gəzar qəyām ʕim* to make a covenant with.
 מסר *məsar* to hand over (to, into the hand of: *bə-yad*, *lə*-, or *qədām*).
 נטר *nəṭar* to guard, preserve, keep, observe.
 רדפ *rədap* to pursue (obj. with *bātar*).
 רחט *rəhaṭ* (also רחט *rəheṭ*; see lesson 5) to run.
 שבק *šəbaq* to leave, abandon, forsake; with *lə*:- to forgive.

Nouns:

היכלא *hekālā* palace, temple.
 עולימא *ʕulemā* boy, lad; servant, attendant.
 עולימתא *ʕulemātā* girl, maiden.
 קימא *qəyāmā* or קימא *qiyāmā* treaty, covenant; *gəzar qəyām ʕim* to make a covenant with.

Other:

בנו *bə-go* (with suffix בני *bə-gawwi*, etc.; prep.) in, within, in the midst of; מגו *mig-go* (with suffix מגו *mig-gawwi*, etc.; prep.) from within, from the midst of.
 ביד *bə-yad* (prep.) into the hand/power of.
 בתר *bātar* (prep.) after, behind (both spatial and temporal meanings); pronominal suffixes with *bātar* are given in §7.2.
 כ *kə*- (prep.) like, as, according to; *kə*- does not take pronominal suffixes.

- עם *ʕim* (with suffix עמי *ʕimmi*, etc.) with, together with.
 קדָם *qədām* (prep.) before, in the presence of; *min qədām* from before, from the presence of; pronominal suffixes with *qədām* are given in §7.2.

Exercises

A.

1. qartā da-ʔəbādu bə-gawwah 2. gabrā d-ihābit leh yāt qinyānā 3. ʔittetā di-ktābat yāt pitgāmā 4. ʕulemā di-npal ʕal ʔarʕā 5. hekəlā da-ʕəraqnā minneh 6. laḥmā d-ihābtin li 7. mayyā di-nʔartun lānā 8. gubrā di-rhāʔit ləwāteh 9. qəyāmā di-gzārnā ʕimməkon 10. ʔittetā d-ihābtā lah yāt kaspā

- 1 קָרְתָא דְאֶבְדּוּ בְגוּוּה 2 גִבְרָא דִיהָבִית לִיה יָת קִינְיָנָא 3 אִיתְתָא דְכְתִבַת יָת פִתְגָמָא 4 עוֹלִימָא דְנָפֵל עַל אֶרְעָא 5 הִיכְלָא דְעֶרְקָנָא מִינִיה 6 לַחְמָא דִיהָבִיתִין לִי 7 מַיָּא דְנִשְׁרַתוּן לָנָא 8 גִבְרָא דִרְהָטִית לֹוֹתִיהָ 9 קְיָמָא דְגִזְרָנָא עִמְכּוֹן 10 אִיתְתָא דִיהָבַתָּא לָהּ יָת כֶּסֶפָא

B. Vocalize and translate:

- 1 עוֹלִימָא דְפִלַח קְדָם מֶלְכָא 2 טוֹרָא דְנַחְתּוּ מִינִיה 3 מִשְׁכְּנָא דְפִרְסְנָא תַּמָּן 4 מִיִּשְׂרָא דְעִבְרּוּ בְּצִפְרָא 5 אֶרְעָא דְעִבְרּוּ בָּהּ

C.

1. Yəhābit lik yāt qinyānā. 2. Gəzar qəyām ʕimmānā. 3. Rədap bātar gabrā u-qṭal yāteh. 4. ʔəzālā lə-hekəlā u-šbāqā yāt ʕulemā tammān. 5. Rəhāṭnā ləwāteh. 6. ʔəkālu yāt laḥmā wə-lā yəhābu lānā minneh. 7. Məsāru yāt ʕulemā bə-yad malkā. 8. Nəpaq ʕim gabrā, u-nṭālu ʕad ṭurā. 9. Lā məsārnā yāt qartā bə-yad malkā. 10. Nəṭārit yāt qinyānā d-ihab li.

- 1 יְהָבִית לִיךְ יָת קִינְיָנָא 2 גִזַּר עִמְמָנָא 3 רִדְף בְּתַר גִּבְרָא וְקָטַל יָתֵיהּ 4 אֶזְלָא לְהִיכְלָא וּשְׁבָקָא יָת עוֹלִימָא תַּמָּן 5 רַהֲטָנָא לֹוֹתִיהָ 6 אֶכְלוּ יָת לַחְמָא וְלֹא יְהָבוּ לָנָא מִינִיהּ 7 מָסְרוּ יָת עוֹלִימָא בְּיַד מֶלְכָא 8 נָפַק עִם גִּבְרָא וְנִשְׁלַח עַד טוֹרָא 9 לֹא מָסְרָנָא יָת קָרְתָא בְּיַד מֶלְכָא 10 נִשְׁרִית יָת קִינְיָנָא דִיהָב לִי

D. Vocalize and translate:

- 1 קָטְלוּ יִתְהוּן בְּגוּ קָרְתָא 2 לְמָא לֹא רִדְפִתוּן בְּתַר וְלִימָא 3 עַל מָא לֹא שְׁבַקְתָּ לְעִמָּא 4 עִרְקַת עוֹלִימָתָא מִבֵּיתָא וְרַהֲטָת לֹוֹתִי 5 לֹא נִשְׁרִיתִין יָת פִּתְגָמָא דְכְּתִבִית לְכִינִן

LESSON FIVE

5.1 G Perfects in *e* and *o*

Many G Perfects have the pattern *qətel* rather than *qətal*. These include most stative verbs, i.e. verbs expressing the possession of, or attainment of, a characteristic, such as *təqep* (to grow strong), *dəḥel* (to be afraid), as well as other intransitive action verbs, such as *səleq* (to go up) and *qəreb* (to draw near). There are also a few transitive active verbs in this group, e.g., *rəḥem* (to love). Their inflection is as follows:

3ms	סָלֵק <i>səleq</i>	3mp	סָלִיקוּ <i>səliqu</i>
3fs	סָלֵקָת <i>sələqat</i>	3fp	סָלִיקָא <i>səliqā</i>
2ms	סָלֵקַת <i>səleqt</i>	2mp	סָלֵקְתוֹן <i>səleqtun</i>
	(or סָלֵקְתָּא <i>sələqtā</i>)		
2fs	סָלֵקְת <i>səleqt</i>	2fp	סָלֵקְתִין <i>səleqtin</i>
1cs	סָלֵקִית <i>sələqit</i>	1cp	סָלֵקְנָא <i>sələqnā</i>

Note especially the change of the stem vowel from *e* to *i* in the 3rd person plural.

Some verbs occur with both patterns; e.g.,

נָסַב/נָסֵב *nəsab/nəseb* to take;
 רָחַט/רָחֵט *rəḥaṭ/rəheṭ* to run;
 נָחַת/נָחֵת *nəḥaṭ/nəhet* to go down.

A third, and extremely rare, type of G Perfect has the pattern *qətol*; e.g.,

דָּמַךְ *dəmok* to fall asleep;
 נָגַב *nəgob* to subside, abate.

Not all forms of these are attested, but they appear to have had a change of *o* → *u* in the 3rd plural, corresponding to *e* → *i* above. Thus, דָּמַךְ *dəmok*, דָּמוּכָת *dəmoḱat*, etc.; pl. דָּמוּכוּ *dəmuḱu*, דָּמוּכָא *dəmuḱā*, etc.

Vocabulary 5

Verbs:

- דָּחַל *dəḥel* to be afraid, fear (object usually with *min* or *min qədām*).
- יָחַב *yəteb* to sit, dwell, remain, settle.
- נָסַב/נָסֵב *nəseb/nəsab* to take (the most general verb of ‘taking’; includes all the meanings noted for *dəbar* as well).
- סָגַד *səged* to bow down.
- סָלֵק *səleq* to go up, ascend (intrans.).
- קָרַב *qəreb* to approach, draw near (to: *lə-*, *ləwāt*); to be on the point of (+ infinitive); *qəreb bə-* to come into contact with, touch.
- תָּקַף *təqep* to grow strong, be strong; to be severe; to become rich, wealthy; *təqep*

lə-N N became angry (e.g., תִּקְיָה לְמַלְכָּא *təqep lə-malkā* the king became angry; תִּקְיָה לִי *təqep li* I became angry).

Nouns:

- דָּרֹמָא *dāromā* the south; *mid-dāromā lə-* on the south of.
 כַּפְנָא *kapnā* famine, hunger.
 מַדְבָּרָא *madbārā* desert, steppe, wilderness.
 מַדְנַחָא *madnəḥā* (also מַדְנַחָא *madinḥā*) the east; *lə-madnəḥā* east(ward); *mim-madnəḥā* on the east; *mim-madnaḥ* (or *madnəḥā*) *lə-* on/to the east of.
 מַעֲרָבָא *maʿrəbā* (also מַעֲרָבָא *maʿarəbā*) the west; *mim-maʿrəbā* on the west.
 מִצְרָיִם *Miṣrāyim* Egypt.
 שִׁפּוּנָא *šippunā* the north.

Note also the idioms: לִיָּהּ לְאִיתוֹ/לְאִמְהוּ *N leh lə-ḡittu/lə-ḡamhu* He took N as his wife/maidservant. *ḡittu* and *ḡamhu* are abstract nouns (wifeness, servanthood), little used outside this idiom.

Exercises

A.

1. ḡəzālu lə-madnəḥā.
2. Yəṭību mim-madnaḥ lə-qartā.
3. Qəreb lə-qartā.
4. Qərébnā lə-nahrā.
5. Səgédit qədām malkā.
6. Nəsébit yātaḥ li lə-ḡittu.
7. Dəbar yāt ṣulemā u-nṭal ṣimmeḥ lə-šippunā.
8. Qəribu lə-ḡarṣā miṣ-šippunā.
9. Yəṭébnā mid-dāromā lə-ṭurā.
10. Lā səlégit lə-ṭurā.
11. Ləmā nəsəbt yāt ṣulemātā lə-hekəlā?
12. ḡəzālu lə-mešəṛā w-ṭību bə-gawweh.
13. Təqep leh u-qṭal yāt gabrā.
14. Təqep kapnā bə-ḡarṣā.
15. Dəḥélat min qədām malkā wa-ḡəraqat mil-ləwāteh.

- 1 אָזְלוּ לַמַּדְנַחָא 2 יְתִיבוּ מִמְּדְנַח לְקָרְתָּא 3 קְרִיב לְקָרְתָּא 4 קְרִיבְנָא לְנַהֲרָא 5 סְגִידִית קְדָם מַלְכָּא
 6 נְסִיבִית יְתָהּ לִי לְאִיתוֹ 7 דְּבַר יְתָהּ עוֹלִימָא וְנָשֵׁל עִמָּיה לְצִיפּוּנָא 8 קְרִיבוּ לְאַרְעָא מִצִּיפּוּנָא 9 יְתִיבְנָא
 מִדְּרֹמָא לְטוּרָא 10 לֹא סְלִיקִית לְטוּרָא 11 לְמָא נְסִיבִית יְתָהּ עוֹלִימָתָא לְהִיכְלָא 12 אָזְלוּ לְמִישְׁרָא וְיְתִיבוּ
 בְּגוֹיָהּ 13 תִּקְיָה לִיָּהּ וְקָטַל יְתָהּ גַּבְרָא 14 תִּקְיָה כַּפְנָא בְּאַרְעָא 15 דְּחִילַת מִן קְדָם מַלְכָּא וְעָרְקַת מְלוּכְתָּיה

B. Vocalize and translate:

- 1 למא דחילתון מננא 2 סליק לטורא ויטיב תמן עד צפרא 3 תקיף כפנא ונחתו עמא למצרים 4 לא
 סגידו קדם מלכתא 5 נשלא למערבא עד מדברא 6 רדפו בתר מלכא למדנחא 7 נסיבו ית עולימא
 ומסרו יתיה ביד מלכא 8 לא נשרתון ית קימא דגורנא עמכון 9 תקיף גוברא בקנינא 10 לא קריבית
 בלחמא 11 דחילו מננא ושבקו ית קרתא 12 קריבית לותיה וסגידית 13 לא יטיבו במדברא 14 נסיב
 ית איתתא ליה לאמהו 15 נסיבו יתהין להון לאיתו

LESSON SIX

6.1 The Singular Noun with Pronominal Suffixes

The pronominal suffixes given in §3.1 are attached directly to a noun to indicate pronominal possession. The stem to which they are attached may be obtained by dropping the final אָ -*ā* of the lexical form. Thus, from מֶלֶךְ *malkā*:

מֶלֶכִּי	<i>malk-i</i>	my king	מֶלֶכְנָא	<i>malk-ánā</i>	our king
מֶלֶכְךָ	<i>malk-āk</i>	your (ms) king	מֶלֶכְכֶּן	<i>malk-əkon</i>	your (mp) king
מֶלֶכְיָךְ	<i>malk-ik</i>	your (fs) king	מֶלֶכְכֶּן	<i>malk-əken</i>	your (fs) king
מֶלֶכִּיהָ	<i>malk-eh</i>	his king	מֶלֶכְהֶן	<i>malk-əhon</i>	their (m) king
מֶלֶכֶּהּ	<i>malk-ah</i>	her king	מֶלֶכְהֶן	<i>malk-əhen</i>	their (f) king

There are a few formal complications involved before the suffixes -*kōn*-, -*kēn*-, -*hon*-, and -*hen*:

- Stems ending in -*CC*- or -*νC*- (where *ν* is not *ə*) insert *ə* before these suffixes: e.g., מֶלֶכְכֶּן *malk-əkon*, בֵּיתְכֶן *bet-əkon*, etc.
- Nouns whose stems end in -*əC*-, e.g., *hekəl*-, must restore a full vowel in the final stem syllable before these suffixes. The vowel restored is *a* in an overwhelming number of nouns: מֶלֶכְכֶּן *hekāl-kōn*, מֶלֶכְכֶּן *hekāl-kēn*, מֶלֶכְכֶּן *hekāl-hon*, מֶלֶכְכֶּן *hekāl-hen*.
- All feminine nouns ending in -*ətā* fall under the preceding rule:
מֶלֶכֶּתִי *malkət-i*, מֶלֶכֶּתְךָ *malkət-āk*, ..., but מֶלֶכֶּתְכֶן *malkat-kōn*, etc.

The vowel here is invariably *a*.

- Exceptions to the preceding rules are relatively rare and will be dealt with individually in the following lessons.

Note the translation of ‘whose’ in relative clauses:

the man whose money I took → the man who I took his money

גַּבְרָא דְנִסְבִּית יָת כַּסְפֵּיהּ *gabrā di-nsébit yāt kaspeh*

Vocabulary 6

Verb:

רָחַם *rəḥem* to love.

Nouns:

אִמְתָּא *ʔamtā* female servant, slave.

אִתָּנָא/אִתָּנָא *ʔattānā/ʔatānā* female donkey.

בַּעִירָא *bəʕirā* cattle.

בַּעֲלָא *baʕlā* husband.

- בָּרָא *bārā* son.
 בָּרַתָּא *bərat̃ā* daughter.
 גִּינְתָא *ginnətā* garden.
 גַּמְלָא *gamlā* camel.
 חֶמְרָא *ḥəmārā* male donkey.
 חֶקְלָא *ḥaqlā* field.
 חֶרְבָּא *ḥarbā* (f.) sword.
 עֲבָדָא *ʿabdā* male servant, slave; attendant.
 עֲנָא *ʿānā* (f.; sometimes construed as f.pl.) flock(s) (sheep and goats).
 רֻגְזָא *rugzā* anger, wrath; תִּקֵּיף רֻגְזָא *təqep rugzeh bə-* he became angry at/with.
 תֹּרָא *torā* bull, ox.
 תֹּרַתָא *toratā* cow.

Exercises

A.

1. ḥəmārik 2. ḥarbānā 3. hekalkon 4. gamlathon 5. ḥaqlah 6. ʿānathon 7. ʿulemātik
8. bəʿfirakon 9. pitgāmāk 10. ʔətāneh

1 חֶמְרִיךְ 2 חֶרְבָּנָא 3 חֶיָּלְכֹון 4 גַּמְלָהֹון 5 חֶקְלִיָּה 6 עֲנָהֹון 7 עוֹלִימָתִיךְ 8 בְּעִירְכֹון 9 פִּתְגָמָךְ 10 אֶתְנִיָּה

B.

1 עבדך 2 אתתי 3 גמליה 4 אתני 5 ענך 6 אמתך 7 בעירנא 8 גינתכין 9 חקלי 10 עבדכון

C.

1. Dəḥélat min qədām baʿlah. 2. Sələqnā miq-qartəhon. 3. Lā səgīdu qədām malkānā. 4. Qərībā lə-beti bə-ramšā. 5. Təqep rugzeh bi-breḥ. 6. Yətibu mim-madnaḥ lə-ʔarʿānā. 7. Lā nəsébit yāt laḥmik. 8. Rəḥāṭat bərat̃ah ləwātah. 9. Ləmə lā nəṭārtā yāt qəyāmi? 10. ʿal mā nəsebt yāt ʿulemā ʿimmāk? 11. ʿəráqu mil-ləwāt malkathon. 12. ʔəbad ʿammi tammān. 13. Dəbārit yāt bəri ʿimmi u-npāqit mib-beti. 14. Nəseb yāt ḥarbi minni. 15. Məsar yāt qinyāneh bə-yad ʿabdeh.

1 דְּחֵילַת מִן קֶדֶם בְּעֵלָה 2 עֲלִיקְנָא מִקְרַתְהֹון 3 לֹא סָגִידוּ קֶדֶם מַלְכָּנָא 4 קְרִיבָא לְבֵיתִי בְרַמְשָׁא
5 תִּקֵּיף רֻגְזָא בְּבִרְיָה 6 יְתִיבוּ מִמְדְּנָה לְאַרְעָנָא 7 לֹא נְסִיבִית יָת לַחְמִיךְ 8 רְחֵטַת בְּרַתָּה לֹאֲתָה 9 לְמָא
לֹא נְשָׂרְתָא יָת קִימִי 10 עַל מָא נְסִיבִית יָת עוֹלִימָא עִמָּךְ 11 עֲרָקוּ מִלֹּאֲת מַלְכָּתְהֹון 12 אֲבָד עִמִּי תַמָּן
13 דְּבִרִית יָת בְּרִי עִמִּי וְנַפְקִית מִבֵּיתִי 14 נְסִיב יָת חֶרְבִּי מִינִי 15 מָסַר יָת קִינְיָנָה בְּיַד עֲבָדִיָּה

D.

1 למא תקיף לך 2 עברו ית ארענא וקטלו ית עמנא 3 יתיבית בגינתהון ברמשא 4 למא נסיבתון ית
תורי וית תורתי 5 רחימת אתתא ית ברה וית ברתה 6 ערקת אמתה מלותה 7 יתיב על חמריתה ולא
נחת 8 אול גמלכון לחקלכון 9 יתיבו גברא ואיתתא ממדנח לגינתא 10 תקיף בענא ובבעירא 11 קריב
עם עולימיה וסגיד 12 דבר ית אמתא ליה לאיתו 13 לא רחים ית אתתיה 14 נפלת חרביה על ארעא
15 לא אכלו מבעירהון

LESSON SEVEN

7.1 *The Demonstrative Pronouns*

The demonstrative pronouns are:

this	masc.	דִּין	<i>den</i>	fem.	דָּא	<i>dā</i>
that	masc.	הוּא	<i>hu?</i>	fem.	הִיא	<i>hi?</i>

When used as the subjects of simple non-verbal predications, such as ‘This is our king’, the order of the elements generally follows that of the Hebrew. Note that there is no equivalent in Targumic of the English copula (‘is, are’):

מַלְכַּתְנָא הִיא *Malkəṭānā hi?* She is our queen. (or) That one is our queen.

When used attributively as demonstrative adjectives, a prefix *hā-* is required, and the demonstrative must follow its noun:

מַלְכָּא הַדִּין	<i>malkā hāden</i>	this king	מַלְכַּתְנָא הַדָּא	<i>malkəṭā hādā</i>	this queen
מַלְכָּא הַהוּא	<i>malkā hāhu?</i>	that king	מַלְכַּתְנָא הַהִיא	<i>malkəṭā hāhi?</i>	that queen

This *hā-* is frequently omitted in the expression יוֹמָא דִּין *yomā den* ‘this day, today’, and occasionally in a few other expressions.

7.2 בָּתָר *Bātar and Other Prepositions with Pronominal Suffixes*

Several prepositions have pronominal objects expressed by a series of pronominal suffixes different from those given in §3.1; for example, בָּתָר *bātar*:

בָּתָרִי	<i>bātar-ay</i>	after me	בָּתָרֵנָא	<i>bātar-ānā</i>	after us
בָּתָרְךָ	<i>bātar-āk</i>	after you (ms)	בָּתָרֵיכוֹן	<i>bātar-ekon</i>	after you (mp)
בָּתָרְךָ	<i>bātar-ak</i>	after you (fs)	בָּתָרֵיכִין	<i>bātar-eken</i>	after you (fp)
בָּתָרוֹהִי	<i>bātar-óhi</i>	after him, it (m)	בָּתָרֵיהוֹן	<i>bātar-ehon</i>	after them (m)
בָּתָרֶהָ	<i>bātar-áhā</i>	after her, it (f)	בָּתָרֵיהִין	<i>bātar-ehen</i>	after them (f)

The following prepositions are employed with these same suffixes:

קֳדָם	<i>qədām</i> :	קֳדָמִי <i>qədām-</i>	before, in the presence of;
תַּחְתָּ	<i>təḥot</i> :	תַּחְתָּא <i>təḥot-</i>	under, beneath (but 3rd fem. sg. is תַּחְתָּהָ <i>təḥot-ah</i>);
בֵּין	<i>ben</i> :	בֵּיןִי <i>ben-</i>	between (but 1st pers. sg. is בֵּיןִיא <i>ben-a</i> , sometimes בֵּיןִי <i>ben-i</i>);
עַל	<i>ʕal</i> :	עַלִּי <i>ʕal-</i>	on, upon (but 3rd fem. sg. is עַלִּיהָ <i>ʕal-ah</i>);
עִלָּוִי	<i>ʕillāwe</i> :	עִלָּוִי <i>ʕillāw-</i>	on, upon; a synonym of <i>ʕal</i> , used especially in the compound <i>me-ʕillāwe</i> (= <i>me-ʕal</i>) when pronominal suffixes are required.

Vocabulary 7

Verbs:

אַחַד *ʔəḥad* to seize, grasp, lay hold of; to close (a door).

- אָמַר *ʔamar* to say.
 יָדַע *yədaʕ* to know (יָרַע *ʔare*: that).
 יָרִית *yəret* to inherit.
 נָצַב *naʕab* to plant.
 עָבַד *ʕabad* to do, act; to make, fashion.
 פָּתַח *pataḥ* to open.

Nouns:

- אֵילָנָא *ʔilānā* tree.
 דַּשְׁשָׁא *daššā* door, doorleaf.
 יוֹמָא *yomā* day.
 לַיְלָא *lelayā* night.
 תַּרְעָא *tarʕā* gate (of a city), doorway (of a house or tent).

Other:

- אָרֵי *ʔare* (conj.) (the fact) that; when, since, because (corresponds to Hebrew כִּי *kī*).
 כּוֹל *kol* (also written כָּל in imitation of Tiberian כָּל) preceding an emphatic singular noun used definitely, כּוֹל means ‘all of, the whole of’, as in: כּוֹל מִישְׂרָא *kol mešarā* the whole plain, כּוֹל קָרְתָּא *kol qartā* the whole city, כּוֹל אֶרְעָא *kol ʔarʕā* the whole earth, all the land, כּוֹל קִינְיָנִיה *kol qinyāneh* all of his property; with a suffix, the base is *kull-*: כּוּלְיָה *kulleh* ‘all of it (m)’.
 מָא *mā* what?
 מָן *man* who?

Exercises

A.

1. qədām malkā hāhu? 2. ləwāt ʔittətā hāhi? 3. bə-ginnətā hādā 4. ʕad nahrā hāhu? 5. min qədām malkā hāden 6. bə-kol ʔarʕā hāhi? 7. Dā qartānā. 8. Hu? bəri. 9. Hi? bəratik. 10. Baʕli hu? 11. Ginnətānā dā.

- 1 קדם מלכא ההוא 2 לות אתתא ההיא 3 בנינתא הדא 4 עד נהרא ההוא 5 מן קדם מלכא הדין
 6 בכל ארעא ההיא 7 דא קרתנא 8 הוא ברי 9 היא ברתיך 10 בעלי הוא 11 גנתנא דא

B.

- 1 מדרומא לקרתא הדא 2 ממדנח לשורא ההוא 3 עם עולימתא ההיא 4 בגו מישרא הדין 5 כל
 קרתא 6 כל חקלהון 7 כל מדברא 8 כל יומא ההוא 9 דין פתגמיה 10 דא אתני 11 היא אמתה
 12 איתתך היא 13 עולימיה הוא

C.

1. Rəhaṭ lə-daššā u-ptaḥ yāteh. 2. Rədap bātərehon ʕad ʔurā. 3. Mā ʕəbadt tammān bə-yomā hāhu? 4. Yərétit yāt kol qinyānā hāden. 5. Lā yədáʕit ʔare ʕəráqat ʔittəti. 6. ʔəḥad

yāt ḥarbā u-qṭal yāteh bah. 7. Nəṣabnā yāt ʔilānā bəgo ginnəṭānā. 8. Man ʕəbad yāt pitgāmā hāden? 9. Yəteb bə-tarʕā wə-lā nəpaq. 10. Nəpāqit wa-ʔəḥādīt yāt daššā bātəray. 11. Den qəyāmi di-gzārit ʕimḵon. 12. Yəhābit ləkon yāt kol ʔarʕā hādā. 13. Mā ʔəmartun lə-ʕabdeh?

1 רָחַט לְדָשָׁא וּפְתַח יְתִיה 2 רָדַף בְּתַרְיָהוֹן עַד טוֹרָא 3 מָא עֲבַדַּת תְּמֵן בְּיוֹמָא הַהוּא 4 יְדִיתִית יֵת כָּל
קִנְיָנָא הַדִּין 5 לֹא יָדְעִית אַרְי עֲרָקְתָּ אֶתְתִּי 6 אַחַד יֵת חֲרָבָא וְקִטְל יְתִיה בָּה 7 נִצְבְּנָא יֵת אֵילָנָא בְּנוֹ
גִּנְתָּנָא 8 מֵן עֲבַד יֵת פִּתְגָמָא הַדִּין 9 יְתִיב בְּתַרְעָא וְלֹא נִפֵּק 10 נִפְקִית וְאַחְדִּית יֵת דָּשָׁא בְּתַרְי 11 דִּין
קְיָמִי דְּגִזְרִית עִמְכּוֹן 12 יְהַבִּית לְכוֹן יֵת כָּל אֲרַעָא הַדָּא 13 מָא אֲמַרְתוּן לְעַבְדֵּיהּ

D.

1 ידעו ארי אבד מלכהון 2 פתחו ית תרעא ונפקו מקרתא 3 אחדו ית גמלי וערקו 4 למן יהבת ית
תורתא 5 קריבא לביחנא בליליא 6 דין אילנא דנצבית ביומא ההוא 7 מא אכלת אתתא בגנתא 8 אבדו
כל עמא בליליא ההוא 9 אמרית ליה מא עבדת לי 10 ירית ית חקלא ההוא 11 נפל ביתא עליהון
12 סגידו קדמוהי 13 פלחנא קדמיהון

LESSON EIGHT

8.1 Noun Plurals

The plural of a noun in the emphatic state is as follows:

masc. sing.	יֹמָא <i>yomā</i>	masc. pl.	יֹמַיָּא <i>yomayyā</i>
fem. sing.	טֹרַתָּא <i>torətā</i>	fem. pl.	טֹרַתַּיָּא <i>torātā</i>

For the vast majority of nouns, both masculine and feminine, the stem of the plural is the same as that of the singular. There are, however, certain irregularities:

- Some nouns that have masculine form in the singular have plurals in *-ātā*, e.g., נַפְשָׁא *napšā* soul, person, plural נַפְשָׁתַּיָּא *napšātā*.
- Some feminine nouns have plurals in *-ayyā*, e.g., מִלְתָּא *millətā* word, plural מִלְתַּיָּא *millayyā*.
- In nouns of the form $C_1VC_2C_3$ in which C_3 is a *bgdkpt* letter, that letter is spirantized in the plural (from the earlier presence of a vowel before C_3 in the plural): *malkā*, but *malkayyā*; *ʕabdā*, but *ʕabdayyā*. Similarly feminines of the form $C_1VC_2C_3ətā$: *malkətā*, *malkātā*. (This spirantization is of course not indicated in the Babylonian pointing: מַלְכָּא, מַלְכָּתָּא; cf. Tiberian מַלְכָּא, מַלְכָּתָּא.)
- Some very frequent nouns have other irregularities in the formation of their plurals, e.g..

בָּרָא <i>bārā</i> son,	plural בְּנֵיָּא <i>bənayyā</i>
קָרְתָּא <i>qartā</i> city,	plural קִרְוַיָּא <i>qirwayyā</i> .

Listed below are all nouns occurring thus far whose plural forms are attested:

- No irregularities (apart from spirantization of $C_3 = bgdkpt$):

singular	plural	singular	plural	singular	plural
<i>ʔilānā</i>	<i>ʔilānayyā</i>	<i>ḥaqlā</i>	<i>ḥaqlayyā</i>	<i>ʕabdā</i>	<i>ʕabdayyā</i>
<i>gabrā</i>	<i>gabayyā</i>	<i>ṭurā</i>	<i>ṭurayyā</i>	<i>ʕulemā</i>	<i>ʕulemayyā</i>
<i>gubrā</i>	<i>gubrayyā</i>	<i>yomā</i>	<i>yomayyā</i>	<i>ʕulemātā</i>	<i>ʕulemātā</i>
<i>gamlā</i>	<i>gamlayyā</i>	<i>malkā</i>	<i>malkayyā</i>	<i>pitgāmā</i>	<i>pitgāmayyā</i>
<i>daššā</i>	<i>daššayyā</i>	<i>mešārā</i>	<i>mešarayyā</i>	<i>torā</i>	<i>torayyā</i>
<i>ḥəmārā</i>	<i>ḥəmārayyā</i>	<i>maškənā</i>	<i>maškəmayyā</i>	<i>torətā</i>	<i>torātā</i>

- With irregularities:

singular	plural	singular	plural
<i>ʔamṭā</i>	אֲמַתָּא <i>ʔamhātā</i>	<i>betā</i>	בֵּיתָּא <i>bəttayyā</i>
<i>ʔittətā</i>	אִתְּתָא <i>nəṣayyā</i>	<i>ʕammā</i>	עַמְמָא <i>ʕaməmayyā</i>
<i>bārā</i>	בְּנֵיָּא <i>bənayyā</i>	<i>qartā</i>	קִרְוַיָּא <i>qirwayyā</i>
<i>bərattā</i>	בְּרִיתָּא <i>bənātā</i>		

Attested plurals will be included in the lesson vocabularies from now on.

8.2 Plural Nouns with Pronominal Suffixes

Possessive suffixes are attached to plural nouns as follows:

- (a) Plurals in *-ātā* drop the final *-ā* and add the same suffixes used with a *singular* noun (§6.1): e.g., בָּנָתִי *bənāti* my daughters:

בָּנָתִי	<i>bənāt-i</i>	בָּנָתֵנָּא	<i>bənāt-ánā</i>
בָּנָתְךָ	<i>bənāt-āk</i>	בָּנָתֵכוֹן	<i>bənāt-əkon</i>
בָּנָתֶיךָ	<i>bənāt-ik</i>	בָּנָתֵכִין	<i>bənāt-əken</i>
בָּנָתֶיהָ	<i>bənāt-eh</i>	בָּנָתֵהוֹן	<i>bənāt-əhon</i>
בָּנָתָהּ	<i>bənāt-ah</i>	בָּנָתֵהֶן	<i>bənāt-əhen</i>

Occasionally, plurals in *-ātā* add suffixes as in (b), especially 1cs, 3ms, and 3fs: בָּנָתִי *bənāt-ay*, בָּנָתֶיהָ *bənāt-óhi*, בָּנָתָהּ *bənāt-áhā*.

- (b) Plurals in *-ayyā* drop the *-ayyā* and add the suffixes in the forms given for *bātar* in §7.2: e.g., בָּנִי *bən-ay* my sons:

בָּנִי	<i>bən-ay</i>	בָּנָנָא	<i>bən-ánā</i>
בָּנְךָ	<i>bən-āk</i>	בָּנֵיכוֹן	<i>bən-ekon</i>
בָּנִי/בָּנְךָ	<i>bən-ak/bən-áki</i>	בָּנֵיכִין	<i>bən-eken</i>
בָּנָהּ	<i>bən-óhi</i>	בָּנֵיהוֹן	<i>bən-ehon</i>
בָּנָהּ	<i>bən-áhā</i>	בָּנֵיהֶן	<i>bən-ehen</i>

Note that some nouns will appear the same in the singular and the plural with the suffixes of the 2ms and 1cp: פִּיתָמָךְ *pitgāmāk* your (ms) word, your (ms) words; חֲקִלָּנָא *haqlánā* our field, our fields. Note also that the 2ms suffix has תְּ *-āk* with *ā* while the 2fs suffix has תְּ *-ak* (or תְּ *-áki*) with *a*.

8.3 The Plural Demonstratives

The plural forms of the demonstratives are:

these c.	אֵילִין	<i>ʔillen</i>	attributive:	הָאֵילִין	<i>hāʔillen</i>
those m.	אֵינֹן	<i>ʔinnun</i>		הָאֵינֹן	<i>hāʔinnun</i>
f.	אֵינִין	<i>ʔinnin</i>		הָאֵינִין	<i>hāʔinnin</i>

Vocabulary 8

Verbs:

- זָבַן *zəban* to buy, purchase.
 נָפֵשׁ *napeš* to become numerous, widespread.
 שָׁכַב *šakeb* to lie down.
 שָׁלַח *šalah* to send, to send a message/messenger.
 שָׁמַע *šamaʿ* to hear.

Nouns:

- אֶתְרָא *ʔatrā* (pl. *-ayyā*) place, site, location.

דַּהֲבָא *dahbā* gold.

מָנָא *mānā* (also spelled מַנְיָא; pl. -*ayyā*) vessel, utensil.

נְבִיָּא *nəbiyā* (pl. -*ayyā*) prophet.

קָלָא *qālā* (pl. -*ayyā*) voice, sound.

Other:

תַּחַת *təḥot* (prep.) under, beneath (with pl. suffixes; see §7.2).

אָן *ʔān* (interrog. adv.) where?; לַ-*ʔān* whither?; מֵאָן *mənān* whence?

Exercises

A.

1. təḥot ʔilānayyā hāʔinnun 2. mil-ləwāt malkayyā hāʔinnun 3. ʕal ʕaməmayyā hāʔillen
4. mim-maʕrəbā lə-qirwayyā hāʔinnin 5. gamlayyā wa-ḥəmārayyā

1 תַּחַת אִילְנָיָא הָאִינּוּן 2 מִלְּוָת מַלְכָּיָא הָאִינּוּן 3 עַל עֲמָמָיָא הָאִינּוּן 4 מִמַּעֲרֵבָא לְקִרְוָיָא הָאִינּוּן 5 גַּמְלָיָא וְחֻמָּרָיָא

B.

- 1 ממדנח לשוריא האילין 2 מן קדם נשיא האינן 3 עים כל גבריא האילין 4 עם כל אמהתא וכל עבדיא
- 5 ביומיא האינן

C.

1. Lā šəməʕnā yāt pitgāmeḥon. 2. Šəkību təḥot ʔilānayyā bə-ʔatrā hāhuʔ. 3. Šəlah yāt nəbiyeh lə-kol qirwayyā u-l-kol ʕaməmeḥen. 4. Zəbānnā tammān yāt gamlayyā hāʔillen bə-dahbā d-ihabt lānā. 5. U-npīšu ʕammā hāhuʔ bə-kol ʔarʕā hāhiʔ. 6. ʔəbādu gubrayyā di-šlāhit lə-ʔatrā hāhuʔ. 7. Mənān ʕəraqā nəʕayyā hāʔillen? 8. ʔān zəbantun yāt mānayyā hāʔillen? 9. Man ʕəbad yāt mānayyā hāʔinnun? 10. Lā yədəʕu ʔəre šəlah malkəhon yāt ʕabḏóhi ləwāt nəbiyā.

1 לֹא שַׁמְעָנָא יָאֵת פִּתְגָמֵיחֹן 2 שְׁכִיבוּ תַּחַת אִילְנָיָא בְּאַתְרָא הָהוּא 3 שְׁלַח יֵת נְבִיִּיָּה לְכָל קְרִיָּא וְלְכָל עֲמָמֵיחִין 4 זְבַנְא תִמֵּן יֵת גַּמְלָיָא הָאִילִין בְּדַהֲבָא דִּיהַבַּת לָנָא 5 וְנִפִּישׁוּ עֲמָא הָהוּא בְּכָל אֲרַעָא הָהִיא 6 אֲבָדּוּ גּוּבְרָיָא דְשִׁלְחִית לְאַתְרָא הָהוּא 7 מִן עֲרָקָא נְשִׂיא הָאִילִין 8 אָן זְבַנְתּוֹן יֵת מֵאֲנִיָּא הָאִילִין 9 מִן עֲבָד יֵת מֵנִיָּא הָאִינּוּן 10 לֹא יָדְעוּ אֲרִי שְׁלַח מַלְכְּחֹן יֵת עֲבָדוּהִי לְוַת נְבִיָּא

D.

- 1 שמענא ית קליהון וערקנא 2 פתחו ית כל דשיהון 3 מן נצב ית אילניא באתרא הדין 4 לאן שלחתון
- ית דהבא 5 נסיבנא ית בנתיה לנא לאתו 6 יריתית ית בתיא וית חקליא 7 אחד ית חרביה ורהט לות
- גבריא 8 על מא אבדא כל קרויכון 9 מא אמרת לבנך 10 שכיבת בביתה ולא נפקת כל יומא ההוא

LESSON NINE

9.1 *The Genitive (Construct) Chain*

Possession or a genitive relationship is expressed in two principal ways: by simple juxtaposition, as in יוֹם מוֹתִי *yom moti* the day of my death; or by the use of the preposition דָּ *də-*, as in מֶלֶךְ כְּנָעַן *malkā di-Knāʿan* the king of Canaan. We shall consider juxtaposition first.

In the genitive construction $N_1 + N_2$ the first noun is in the construct state, or in construct with the second noun. If the second noun is definite (cf. §2.2), so is the first. In the vast majority of instances the construct is used with N_2 semantically definite (i.e., in the emphatic state, or with a pronominal suffix, or a proper noun); indefiniteness must be made explicit by the use of the absolute form to be discussed in Lesson 16. In general, the construct form of the singular noun is obtained by dropping the *-ā* of the emphatic form; likewise for plurals in *-ātā*:

בֵּית מֶלֶךְ *bet malkā* the house of the king
בָּנוֹת מֶלֶךְ *bənāt malkā* the daughters of the king.

Plurals in *-ayyā* replace *-ayyā* with *-e*:

בָּתֵּי מֶלֶךְ *bātte malkā* the houses of the king
בָּנֵי מֶלֶךְ *bāne malkā* the sons of the king
פִּתְגָּמֵי מֶלֶךְ *pitgāme malkā* the words of the king.

Some special problems arise in the formation of the construct singular of certain noun types; these are taken up in §9.3, below.

9.2 *Expression of the Genitive with דָּ də-*

The construct sequence is the normal way of expressing a genitive relationship when the first member is a plural noun. When the first member is singular, however, there is a curious mixing of construct usage and the employment of דָּ *də-*. In terms of the texts themselves, the situation may be described most simply as follows:

- (a) There are some nouns whose construct forms are not used at all, or at most in a lexically fixed expression; with these nouns, *də-* is the only way to express a genitive relationship. Examples include:

רֻגְזָא *rugzā*, קֶרְתָּא *qartā*, עֵבְדָּא *ʿabdā*, מֶלֶךְ *malkā*, אֲמִתָּא *ʾamtā*.

- (b) There are other nouns which almost exclusively favor the construct usage and seldom, if ever, appear with *də-*:

בָּר *bar* (construct of בָּרָא *bārā*), בַּת *bat* (בָּתְּרָא *bāttrā*), אֵילָן *ʾilān*, אֵיטָת *ʾittat* (אֵיטָתָא *ʾittatā*), גָּבָר *gabar*, חֶקֶל *ḥəqal*, יוֹם *yom*, מִי *me* (מֵי *mayyā*), עוֹלָם *ʿulem*, פִּתְגָּם *pitgām*, קֶינָא *qinyān*, קֶינָא *qinyān*, קֶל *qāl*, תְּרָע *təraʿ*.

- (c) Most other nouns seem to range between these two extremes, being used either with *də-* or in the construct state with no clear difference in meaning.

The construct state is used in about two-thirds of the genitive constructions in Onqelos. There are a few factors, however, that favor the use of *də-*, namely, when the second member of the construction is (a) a human being, as in *libbā da-ʔanāšā* the heart of humanity, *bə-maškanā də-Yaʕaqob* in Jacob's tent; (b) God, including the divine name *Y(w)y*, as in *kə-ginnatā da-Ywy* like the garden of the Lord; (b) a geographical location or ethnic group, as in *ʔarʕā də-Miṣrāyim* the land of Egypt; (c) a material, as in *də-dahbā* of gold, golden; *də-kaspā* of silver; *də-ʔāʕā* of wood, wooden. But these factors may be overridden by others. For example, as noted under (a), if the first member is plural, it is normally in the construct, as in *piḡāme ʔittateh* the words of his wife. Kinship terms, such as 'son', 'daughter', and 'wife', are usually in construct, as noted under (b), as in *bar Hārān* the son of Haran; *ʔittat Noah* Noah's wife.

9.3 The form of the Construct Singular

As indicated above, the construct singular noun is formed by dropping the final *-ā* of the lexical form. Further adjustments must be made with the following types of nouns:

- (a) Stems ending in *-əC-* replace *ə* with a full vowel, usually *-a-*:

בָּרָא <i>bārā</i>	בָּר <i>bar</i>	מַשְׁכָּנָא <i>maškanā</i>	מַשְׁכָּן <i>maškan</i>
הֶעָלָא <i>hekālā</i>	הֶעָל <i>hekal</i>	מֵישָׂרָא <i>mešəṛā</i>	מֵישָׂר <i>mešar</i>
יָדָא <i>yədā</i>	יָד <i>yad</i>		

(but note שָׁמָא *šmā* (name), construct שֹׁם *šom* or שֵׁם *šem*)

This includes all feminine stems in *-ət-*:

אִיתָא <i>ʔittatā</i>	אִיתָ <i>ʔittat</i>	עוֹלָמָא <i>ʕulematā</i>	עוֹלָמָת <i>ʕulemat</i>
גִּינָא <i>ginnatā</i>	גִּינָת <i>ginnat</i>	תּוֹרָא <i>toratā</i>	תּוֹרָת <i>torat</i>
מַלְכָּא <i>malkatā</i>	מַלְכָּת <i>malkat</i>		

- (b) Stems ending in *-C₁C₂-* (two different consonants) exhibit a variety of forms, either *qətv̄l* or *q'v̄tl* in shape. These must be learned for each noun, though the majority have the form *qətal*:

qətal:

ʔarʕā	ʔarʕ	kaspā	kasap
ʔatrā	ʔatar	nahrā	nəhar
gabrā	gabar	rugzā	rəgaz
dahbā	dəhab	tarʕā	təraʕ
haqlā	həqal		

qətel:

baqlā	bəʕel	lahmā	ləhem
-------	-------	-------	-------

qatal:

מַלְכָּא *malkā* מַלְאָךְ *málak* עַבְדָּא *ʿabdā* עַבְד *ʿábad*

(c) Stems ending in *-C₁C₁-* (doubled consonant) simplify the consonant, sometimes with a change of vowel: e.g., לִיבָא *libbā* (heart), construct לָב *lab*.

(d) The construct of בַּרְתָּא *bəratā* is irregular: בַּת *bat*.

There are other irregularities, especially with nouns from roots III–Weak. These will be noted as required; see also Paradigm A.4, page 76.

9.4 Anticipatory Genitive Construction

There is a third type of genitive construction which makes use of an anticipatory possessive suffix followed by *də-*, as in

שְׁמָה דְּקָרְתָּא *šəmah də-qartā* the name of the city.

This occurs only rarely in Onqelos and is restricted to particular lexical items and to special compound constructions; both members of the construction are semantically definite.

Vocabulary 9

Verbs:

אַסַּר *ʔasar* to bind, take captive.

דַּחֵיק/דַּחֵק *dəḥeq/dəḥaq* to press, urge; to oppress (*yāt*, *bə-*, *lə-*).

הִפֵּךְ *ḥapak* to overthrow; to convert, change (*x* into *y*: *yāt x lə-y*).

טָמַר *ṭamar* to hide, conceal.

תָּבַר *təbar* to break, break down; to subdue.

Nouns:

אַפְּיָא *ʔappayyā* (pl.) face, surface; most frequent in prep. phrases, esp. עַל אַפֵּי *ʕal ʔappe* (with pl. suffixes, §7.2) on the face/surface of; right up against, over against

בָּרָא *bārā* the outside (of a place); used mainly in fixed prepositional and adverbial expressions: לְבָרָא *lə-bārā* to the outside; מִבְּרָא *mib-bārā* on the outside (of: *lə-*); לְמִבְּרָא *lə-mib-bārā* to the outside (of: *lə-*); בָּר מִן *bār min* except, except for, other than.

יָדָא *yədā* (cstr. יָד *yad*; pl. *-ayyā*; f.; sing. with suffix: יָדִי *yədi*, יָדְךָ *yədāk*, יָדֶיהָ *yədeh*, etc., but יָדְכֹן *yadkon*; note forms with preceding *ī*, *ē*, etc.: וִידָא *w-idā*, בִּידָא *b-idā*, וִידַיְיָא *w-idayyā*, בִּידַיְיָא *b-idayyā*, etc.; with prep. מִן either מִיַּד *miy-yədā* or מִיִּדָּא *m-idā* hand; בְּיָד *bə-yad* (or בִּידָא *b-idā də-*) into the hand/power/control of; through, by means of; בְּיָדֵיהּ *nəseb b-ideh* he picked up.

יְיִ *Ywy* or *Yy* the usual writing of the divine name, presumably read *ʔədonāy* as in Hebrew (יהוה).

- כַּרְמָא *karmā* vineyard.
 מַדְבַּחַא *madbəḥā* (cstr. מַדְבַּח *madbah*; pl. -*ayyā*) altar.
 מַלְכוּתָא *malkūtā* (cstr. מַלְכוּת *malkut*; pl. מַלְכוּתָא *malkəwātā*) kingdom, reign, rule.
 קְרָבָא *qərābā* (pl. -*ayyā*) battle, war; *ʕabad qərābā ʕim* to wage war against.
 שְׁמָא *šmā* (cstr. שֵׁם *šom* or שֵׁם *šem*; pl. שְׁמָהָתָא *šmāhātā*) name.

Exercises

A.

1. tərāʕ qartəhon 2. ʔilān ginnətā 3. qinyān bənóhi 4. baʕle bənāteh 5. ʔittat ʕabdāk 6. ʕuleme malkā 7. nəše malkā 8. ḥəqal gabrayyā hāʔinnun 9. qəyām ʕammānā 10. ʔamhāt nəšehon 11. mānayyā də-dahbā 12. malkəwātā də-ʔarʕā 13. šom bəreh 14. šəma da-Yy 15. madbah hekəlā 16. bar ʔAbrāhām 17. tərāʕ maškəneh 18. šom ʔamtah 19. malkā də-qartā 20. malkā də-Miṣrāyim

- 1 תִּרְעַ קָרְתְּהוֹן 2 אֵילָן גִּינְתָא 3 קִינְיָן בְּנוֹהִי 4 בְּעֵלִי בְנוֹתָהּ 5 אֵיתָת עֲבָדְךָ 6 עוֹלִימִי מַלְכָא 7 נְשִׁי מַלְכָא 8 חֶקֶל גַּבְרָיָא הָאִינּוּן 9 קָיָם עַמְמָא 10 אֲמַהֶת נְשִׁיָּהוֹן 11 מְנִיָּא דְדָהָבָא 12 מַלְכוּתָא דְאַרְעָא 13 שׁוֹם בְּרִיָּה 14 שְׁמָא דְיִי 15 מַדְבַּח הֵיכְלָא 16 בָר אַבְרָהָם 17 תִּרְעַ מִשְׁכְּנֵיהּ 18 שׁוֹם אֲמַתָּה 19 מַלְכָא דְקָרְתָא 20 מַלְכָא דְמִצְרַיִם

B.

- 1 פִּתְגָמִי נְבִיא 2 מִי נְהָרָא 3 קַל בִּרְתִּיהּ 4 גִּנַּת מַלְכָא 5 דְשִׁי תִרְעַ בֵּיתִי 6 עוֹלִימַת אֲתַתִּי 7 עַמְמִי קְרוּנָא 8 דֶּהָב הֵיכְלֵהוֹן 9 בְּתִי קִרְתָּא 10 בְּנַת נְבִיא 11 יוֹמִי מַלְכוּתִיהּ 12 קִרְבָּא דְמַלְכִּיא הָאִינּוּן 13 שְׁמַהֶת כָּל בְּנוֹהִי 14 כְרָמָא דְגִבְרָא הָדִין 15 עַל אִפִּי כָל אֲרַעָא 16 נְהָר אֲרַעָא הִיא 17 מֶאֱנָא דְכִסְפָּא 18 קַל בִּרָה 19 אֲתַר מַדְבַּחָא 20 אֲמַתָּא דֵאֲתַתִּיהּ

C.

1. Həpak yāt kol qirwehon. 2. Dəḥáqit yātəhon u-npáqu ʕimmi. 3. Təbáru yāt dašše beteh, wa-ʔəḥádu yāteh u-qtálu yāteh. 4. Təmarat yāt gabrayyā bə-betah. 5. ʔəḥádu yāt bənóhi wa-ʔəsáru yātəhon. 6. Zəbánit yāt kol mānehon bār min mānā hāhu? də-dahbā. 7. Nəšábu yāt ʔilānayyā mib-bārā lə-ginnətā. 8. Nəpáqu u-npíšu ʕal ʔappe kol ʔarʕā. 9. ʔān ʔəmartun yāt mānayyā də-kaspā? 10. ʔillen šəmāhāt gabrayyā di-šlāhnā lə-Miṣrāyim.

- 1 הֶפֶךְ יָת כָּל קִרְוֵיהוֹן 2 דְחֻקִּית יָתְהוֹן וְנִפְקוּ עִמִּי 3 תִבְרוּ יָת דְשִׁי בֵיתִיהּ וְאַחְדוּ יָתִיהּ וְקִטְלוּ יָתִיהּ 4 שְׁמַרְתָּ יָת גַּבְרָיָא בְּבֵיתָהּ 5 אֲחָדוּ יָת בְּנוֹהִי וְאַחְדוּ יָתְהוֹן 6 זִבְנִית יָת כָּל מְנִיָּהוֹן בָּר מִן מְנִיָּא הֵהוּא 7 דְדָהָבָא 8 נִפְקוּ וְנִפִּישׁוּ עַל אִפִּי כָל אֲרַעָא 9 אֵן שְׁמַרְתוּן יָת מְנִיָּא 10 אֵילָן שְׁמָהֶת גַּבְרָיָא דְשִׁלְחָנָא לְמִצְרַיִם

D.

- 1 אֲוִלוּ כָל גַּבְרִיא בִר מִן בְּנוֹהִי 2 יְתִיב בְּקִרְתָּא הִיא כָּל יוֹמִי מַלְכוּתִיהּ 3 אֲסֵרוּ יָת כָּל עוֹלִימִיא בִר מְנִי 4 שְׁמַעִית יָת קַל קִרְבָּא וְעִרְקִית 5 וְעַבְד תְּמֵן מַדְבַּחָא 6 הִפְכֵנָא יָת כָּל אֲרַעָא בִר מִן קִרְתָּא הִיא 7 לְמֶא לֹא דְחִיקְתוּן יָתְהוֹן 8 מִסְרוּ יָת נְבִיא בִידָא דְמַלְכָא 9 נְסִיב יָת חֲרָבָא בִידֵיהּ וְתִבֵּר יָתִיהּ 10 תְּקִיף רוּגוּזָא דְמַלְכָא בְּעַבְדוֹהִי

LESSON TEN

10.1 The G Perfect: Roots III–Weak

בָּנָא <i>bānā</i> he built	בָּנוּ <i>bāno</i> they (m) built
בָּנָת <i>bānāt</i> she built	בָּנָאָה <i>bānāʔā</i> they (f) built
(בָּנִיתָ) <i>bānet (bānētā)</i> you (ms) built	בָּנִיתוֹן <i>bāneton</i> you (mp) built
בָּנִית <i>bānet</i> you (fs) built	בָּנִיתִין <i>bāneten</i> you (fp) built
(בָּנִיתִי) <i>bānet (bānēti)</i> I built	בָּנִינוּ <i>bānēnā</i> we built

In contrast to the paradigm of *katab*, note the alternate form with *-i* in the 1st person sing. (*bānet* or *bānēti*) and the 2nd person pl. endings *-ton/-ten* corresponding to *-tun/-tin*.

The verb הָוָה *hāwāh* ‘to be’ has final ה rather than א in the 3ms but is otherwise like *bānā*:

הָוָה <i>hāwāh</i> he was	הָווּ <i>hāwo</i> they (m) were
הָוָת <i>hāwāt</i> she was	הָוָאָה <i>hāwāʔā</i> they (f) were
(הָוִיתָ) <i>hāwet (hāwētā)</i> you (ms) were	הָוִיתוֹן <i>hāweton</i> you (mp) were
הָוִית <i>hāwet</i> you (fs) were	הָוִיתִין <i>hāwetēn</i> you (fp) were
(הָוִיתִי) <i>hāwet (hāwēti)</i> I was	הָוִינוּ <i>hāwēnā</i> we were

Bānā represents the normal type. There is also a less frequent stative type, inflected as follows (הָדִי *ḥādi* to rejoice):

הָדִי <i>ḥādi</i>	הָדִיאוּ <i>ḥādiʔu</i> (or הָדִייוּ <i>ḥādīyu</i>)
הָדִיאת <i>ḥādiʔat</i>	הָדִיאה <i>ḥādiʔā</i>
(הָדִיתָ) <i>ḥādit (ḥādītā)</i>	הָדִיתוֹן <i>ḥāditun</i>
הָדִית <i>ḥādit</i>	הָדִיתִין <i>ḥāditin</i>
(הָדִיתִי) <i>ḥādit (ḥādīti)</i>	הָדִינוּ <i>ḥādīnā</i>

Note that the 2nd person pl. forms here have the usual endings (*-tun/-tin*).

10.2 Sentences with Adverbial Predicate

Simple juxtaposition is used to form a sentence having a prepositional phrase or adverb as its predicate:

מַלְכָּא בְּהֵכְלָא *Malkā bə-hekālā*. The King is in the palace.
בָּרִיָּה בְּרֵמָן *Bāreh tammān*. His son is there.

As these stand, they are not marked for tense. In isolation they are translated by the English present; in a given context, however, a past or future is often required. Such sentences may be made explicitly past tense by using the verb הָוָה *hāwāh* to be:

הָוָה מַלְכָּא בְּהֵכְלָא *Hāwāh malkā bə-hekālā*. The king was in the palace.
הָוָה בָּרִיָּה בְּרֵמָן *Hāwāh bāreh tammān*. His son was there.
הָוָת בָּרַתְיָה בְּקָרְתָּא *Hāwāt bāratteh bə-qartā*. His daughter was in the city.

Vocabulary 10

Verbs:

- אָטאַ *ʔatā* to come.
 בָּנאַ *bənā* to build.
 הָוַה *həwāh* to be; with *lə-*, to become: *Həwāh Šāʔul lə-malkā* Saul became king;
 note also *Həwāh leh qinyānā* He had property.
 חָדַי *ḥədi* to rejoice (*ʕal* over).
 חָזַי *ḥəzā* to see.
 מָנַי *mənā* to count.
 קָנַי *qənā* to acquire, purchase.
 קָרַי *qərā* to call, summon (*lə-*); to name (x y: *yāt šom/šem x y*; e.g., בָּרִיחַ *qərā yāt šom bəreh Yiṣḥāq* he named his son Isaac).
 רָפַי *rəfā* to pasture, tend.
 שָׁתַי *šəti* to drink.

Name:

יִשְׁחָק *Yiṣḥāq* Isaac.

Exercises

A.

1. *ʔeto lə-karmānā*. 2. *Qəráʔā lə-ʕabdehen*. 3. *ʔān rəʕet yāt ʕānāk?* 4. *Qənénā yāt mānəyyā tammān*. 5. *Mā qəno bənóhi bə-Miṣráyim?* 6. *Ḥədíʔu ʕal qinyānā di-qno tammān*. 7. *Šətinā yāt mayyā d-ihábat lánā*. 8. *Ḥəzəti yāt madbəḥā di-bnet tammān*. 9. *Qənéti karmā mim-madnaḥ lə-qartā*. 10. *Lā šətiʔu mim-me nahrā hāhu?*

- 1 אָטוּ לְכַרְמָנָא 2 קָרְאַהּ לְעַבְדֵיהֶן 3 אָן רְעִית יֵת עֲנֹךְ 4 קְנִינָא יֵת מְנִיָא תִמְן 5 מָא קְנוּ בְנוֹהֵי בְמִצְרַיִם
 6 חָדִיאוּ עַל קְנִינָא דְקְנוּ תִמְן 7 שְׁתִינָא יֵת מְיָא דִיחָבַת לָנָא 8 חֲזִיתִי יֵת מַדְבַּחַא דְבְנֵית תִמְן 9 קְנִיתִי
 כְרֶמָא מִמְדְנַח לְקָרְתָא 10 לֹא שְׁתִיאוּ מִמִי נְהָרָא הָהוּא

B.

- 1 מְנַן אֲתִיתוֹן 2 קְרִיתִי יֵת שׁוֹם בְרִי יִצְחָק 3 רְעוּ יֵת בְעִירְהוֹן בְּמִישְׂרָא 4 מָא חֲזִיתוֹן מְבִרָא לְקָרְתָא
 5 אָתוּ לְבִיתִיהּ וְתִבְרוּ יֵת תְרַעִיהּ 6 קְרָא מְלָכָא לְנְבִיא וְלֹא אֲתָא 7 מִן בְנֵי יֵת בְתִיא הָאִילִין 8 מְנוּ יֵת
 אִילִינֵי דְנִצְבוּ בְגִנְתָא 9 מְנַת יֵת מְנִיָא דְעַבְדוּ בְנֵהָ 10 יֵתִיב בְּאַרְעָא וְנִצַב תִמְן כְרֶמָא

C.

1. *Həwāh Šāʔul lə-malkā ʕal ʕammānā*. 2. *Lā həwāt bəratteh mib-bārā lə-betā*. 3. *Lā həwo bənóhi bəgo gabrayyā hāʔinnun*. 4. *ʔān həwet bə-yomā hāhu??* 5. *Kol qirwehon mim-maʕarḇā lə-ṭurayyā*. 6. *Qəret li-bnay, wə-lā ʔeto ləwāti*. 7. *Nəpálu kol bənáhā bi-qrābā hāhu?* 8. *Malkuti miṣ-šippunā lə-nahrā*. 9. *Qəro lánā wə-lā dəḥáqu bānā*. 10. *Pələḥu yāteh kol yome malkuteh*.

- 1 הָוַה שְׁאוּל לְמֶלֶכָא עַל עֲמָנָא 2 לֹא הָיָת בְּרַתִיהּ מְבִרָא לְבֵיתָא 3 לֹא הָיוּ בְנוֹהֵי בְנוּ בְרִיָא הָאִילִין

4 אֵן הָיִית בְּיוֹמָא הָהוּא 5 כֹּל קְרוּיָהוֹן מִמְעָרְבָא לְשׁוּרְיָא 6 קְרִית לַבְנֵי וְלֹא אֲתוּ לָוִתִּי 7 נִפְּלוּ כֹל בְּנֵהָא
בְּקִרְבָּא הָהוּא 8 מַלְכוּתִי מְצִיפוֹנָא לְנִהָרָא 9 קְרוּ לָנָא וְלֹא דַחֲקוּ בְנָא 10 פִּלְחוּ יְתִיה כֹּל יוֹמֵי מַלְכוּתִיהָ

D.

1 הִפְכוּ יֵת קִרְתָּא וּמִסְרוּ יֵת עֲמָא בִידָא דְמַלְכָּהוֹן 2 אַתָּא גִבְרָא הָהוּא לְמִשְׁכְּנָה וְשִׁמְרַת יֵתִיה בִּיה 3 לֹא
חֲזִינָא יֵת אַתְרָא דְבִנָּא תִּמְן יֵת מִדְּבַחָא 4 אַתָּא נְשִׁי קִרְתָּא לִוְתִּיה וְסִגִּידָא קְדָמוּהִי 5 קִרְאָה לַהוֹן
אִמְהַתְהוֹן וְלֹא אֲתוּ לִוְתִּהִין 6 נְסִיבוּ יֵת מִנִּיא דִּהוּוּ בְּהִיכְלָא 7 הוּוּ כְּפִנָּא בְּאַרְעָא וְאַבְדּוּ כֹל עֲמָא
8 רַעִינָא יֵת עֲנָנָא עַל אִפִּי שׁוּרָא 9 מִמֶּן קִנִּיתָא יֵת תּוּרָא הַדִּין 10 תּוּרַתְךָ בַּחֲקִלִּי

LESSON ELEVEN

11.1 *The G Perfect: Hollow and Geminate Roots*

Verbs from both of these types of roots are inflected in the same way in the Perfect. The absence of accurate marking for consonant gemination in our texts prevents us from knowing whether the double consonant expected in the forms from geminate roots was preserved or not; our transcription assumes that it was.

(a) Hollow roots: קָם *qām* to arise

קָם	<i>qām</i>	קָמוּ/קָמוּ	<i>qāmu/qāmu</i>
קָמָה	<i>qāmat</i>	קָמָא/קָמָא	<i>qāmā/qāmā</i>
קָמַת (קָמָתָא)	<i>qamt (qāmtā)</i>	קָמָתוֹן	<i>qamtun</i>
קָמַת	<i>qamt</i>	קָמָתִין	<i>qamtin</i>
קָמִית	<i>qāmit</i>	קָמָנָא	<i>qāmnā</i>

(b) Geminate roots: עָל/עָל *ʕal/ʕāl* to enter

עָל/עָל	<i>ʕal/ʕāl</i>	עָלוּ/עָלוּ	<i>ʕāllu/ʕālu</i>
עָלָה	<i>ʕāllat</i>	עָלָא/עָלָא	<i>ʕāllā/ʕālā</i>
עָלַת (עָלָתָא)	<i>ʕalt (ʕāltā)</i>	עָלָתוֹן	<i>ʕaltun</i>
עָלַת	<i>ʕalt</i>	עָלָתִין	<i>ʕaltin</i>
עָלִית	<i>ʕāllit</i>	עָלָנָא	<i>ʕālnā</i>

11.2 *Stative Hollow Roots*

A rare stative type from Hollow roots is represented by מִית *mit* to die; attested forms:

מִית	<i>mit</i>	he died	מִיתוּ	<i>mītu</i>	they (m) died
מִיתָה	<i>mītat</i>	she died	מִיתָנָא	<i>mītnā</i>	we died

The verb סִיב *sib* (to grow old) has these forms attested:

סִיב/סִיב	<i>sib/seb</i>	he grew old	סִיבוּ	<i>sébu</i>	they (m) grew old
סִיבָה	<i>sébat</i>	she grew old			
סִיבִית	<i>sébit</i>	I grew old			

11.3 *Temporal Clauses with* וְהָיָה **wa-hwāh**

In imitation of Hebrew constructions with וַיְהִי *wa-yhi*, a temporal clause or phrase may be inserted into a past tense narrative with וְהָיָה *wa-hwāh*:

... וְהָיָה בַצְפֹּרָא וְנָפֵק ...
wa-hwāh bə-ṣaprā u-npaq ...
 and in the morning he went forth ...
 ... וְהָיָה כִּד שְׁמַע יָת קָל בְּרִיהּ וְחָדִי ...
wa-hwāh kad šəmaʕ yāt qāl bəreh wa-ḥadi...
 and when he heard his son's voice, he rejoiced ...

Note the obligatory *wə-* introducing the second clause in these examples; it has no translation value in English.

Vocabulary 11

Verbs:

- דָּן *dān* to judge.
 דָּר *dār* to sojourn.
 מִית *mit* to die.
 סִיב/סֵיב *sib/seb* to grow old.
 עָל/עָל *ʕal/ʕāl* to enter (a place: *lə-*).
 קָם *qām* to arise, stand, stop.
 שָׂרָא *šārā* to come to a stop, set up camp, settle down.
 תָּב *tāb* to return, go/come back.

Nouns:

- אִמָּא *ʔimmā* (pl. אִמָּהֶּא *ʔimmāhātā*; f.) mother. Note that אִמָּא *ʔimmā* is used instead of *ʔimmi* for ‘my mother’.
 בֵּירָא *berā* (pl. -*ayyā*; f.) well, pit.
 כּוֹכָבָא *kokabā* (pl. -*ayyā*) star.
 מִלְתָּא *millatā* (pl. מִלְלַיָּא *millayyā*; f.) word.
 שָׁמַיָּא *šamayyā* (m. pl.) heaven, the sky.

Other:

- בֵּין *ben* (prep.; with pl. suffixes; see §7.2) between; *ben x u-ben y* (or) *ben x lə-y* between x and y.
 בִּסְטָר *bi-sṭar* (prep.; with suffixes, בִּסְטְרֵיה *bə-siṭreh*, etc.) beside, near.
 בְּאַתַּר דֹּ *bātar də-* (conj.) after.
 כַּד *kad* (conj.) when.

Exercises

A.

1. Tābu lə-qartəhon. 2. Dān Šəmuʔel yāt ʕammā. 3. ʕal lə-hekəlā wə-qām qədām malkā.
 4. Dárnā bə-gawwəhon. 5. ʔətā lə-mešərā u-šrā beh, huʔ wə-ʔittətəh u-bnóhi wə-kol betəh.
 6. Sib malkəhon u-mit. 7. Šəro bi-sṭar nahrā. 8. Tábat ʔittətā lə-bet baʕlah. 9. ʔān šəreton bə-lələyā hāhuʔ? 10. Mā ʕəbadtun kad mit malkəkon?

1 תָּבוּ לְקָרְתְּהוֹן 2 דָּן שְׁמוּאֵל יָת עָמָא 3 עָל לְהִיכְלָא וְקָם קֳדָם מַלְכָּא 4 דָּרְנָא בְּנִזְהוֹן 5 אֲתָא
 לְמִישְׂרָא וּשְׂרָא בֵּיהּ הוּא וְאַתְתָּהּ וּבְנוֹהִי וְכָל בֵּיתָהּ 6 סִיב מַלְכְּהוֹן וּמִית 7 שָׂרוּ בִּסְטָר נְהָרָא 8 תָּבַת
 אֲתָתָא לְבֵית בַּעֲלָה 9 אֲן שְׂרִיתוֹן בְּלִילִיָּא הָהוּא 10 מָא עָבְדַתוֹן כַּד מִית מַלְכְּהוֹן

B.

- 1 לא תבית לעמי 2 מן דן ית גבריא 3 קמו בליליא ונפקו מקרתא 4 נטלית עד מערבא ודרית תמן
 5 עלו לקרתנא וקטלו ית נביא 6 אן מיתו בנוהי 7 קם בצפרא וקרא לעולימיה 8 לא תבת אמיה ברמשא
 9 הוה קרבא בינא וביניהון 10 תקיף רוגזיה בביריה וקם עלוהי וקטל יתיה

C.

1. kokəbe šəmayyā 2. kol kokəbayyā hāʔillen 3. mille nəbiyā 4. mib-bārā lə-ʔatrā hāden. 5. bi-ṣṭar madbəḥā hāhu? 6. kol malkūtāk 7. šom ʔimməkon

1 כּוֹכְבֵי שָׁמַיָא 2 כּל כּוֹכְבֵיָא הָאֵילַין 3 מִילֵי נְבִיָא 4 מְבַרָא לְאַתְרָא הָדִין 5 בְּסִטָר מַדְבַּחָא הָהוּא
6 כּל מַלְכוּתְךָ 7 שׁוּם אִמְכּוֹן

D.

1 על אפי שמיא 2 בין עולימי לבין עולימוהי 3 בסטר בירא הדא 4 מי בירא ההיא 5 בגו כרמהון
6 מילי אימא 7 אמתא דאימיה

E.

1. Wa-hwāh kad ʕal lə-betā, wa-ʔəḥad yāt daššā bātəróhi. 2. Wa-hwāh kad ʔəto lə-ṭurā, u-bno tammān qartā, w-itíbu bah. 3. Wa-hwāh bə-yomayyā hāʔinnun, wa-ʕəbad malkā hāhu? qəṛābā ʕimmānā.

1 וְהוּא כַד עָל לְבֵיתָא וְאַחַד יָת דָּשָׂא בְּתִירוּהִי 2 וְהוּא כַד אָתוּ לְטוּרָא וּבְנו תַּמְן קְרִיתָא וִיתִיבוּ בָּהּ
3 וְהוּא בְּיוֹמֵיָא הָאֵינוֹן וְעַבְד מַלְכָא הָהוּא קְרָבָא עִמָּנָא

F.

1 והוה כד קרא לבנוהי וקריבו לותיה וקמו קדמוהי 2 והוה בתר דמית בעלה ונפקת מקרתנא ותבת לעמה 3 והוה כד לא נשרו ית פיתגמי קימא דגורנא עמהון ותקיף רוגונא בהון ועבדנא קרבא עמהון

LESSON TWELVE

12.1 The Infinitive of G Verbs

The basic pattern of the G infinitive is *miqṭal* (written מִקְטָל or מִקְטֹל):

כָּתַב *kətab*, infin. מִכְתָּב *miktab*;
שָׁמַע *šəmaʿ*, infin. מִישְׁמָע *mišmaʿ*;
רָחַם *rəḥem*, infin. מִירְחָם *mirḥam*;
סָגַד *səged*, infin. מִסְגָּד *misgad*.

Various adjustments must be made for the different root types:

- (a) I-*n*: the -*n*- is assimilated completely to the following consonant, which is then doubled:

נָפַק *nəpaq*, infin. מִיפָּק *mippaq*.

Note the doubly irregular infinitive of

נָחַת *nəḥat*, infin. מִיחָת *meḥat*.

Also irregular is

סָלַק *səleq*, infin. מִיסָּק *missaq*, as though from נָסַק rather than סָלַק.

- (b) I-*ʔaleph*: the -*ʔ*- is lost completely and the prefix is *me*-:

אָכַל *ʔakal*, infin. מֵיכָל *mekal*;
אָמַר *ʔamar*, infin. מֵימָר *memar*;
אָזַל *ʔazal*, infin. מֵיזָל *mezal*.

- (c) I-*ʕayin*: several of these verbs show irregularities:

עָבַד *ʕabad*, infin. מַעֲבָד *maʕbad* (note *a* in the prefix);
עָבַר *ʕabar*, infin. מֵיעָבֵר *miʕbar* or מֵיעָבֵר *miʕibar*;
עָרַק *ʕaraq*, infin. מֵיעָרֵק *miʕraq*.

- (d) I-*y*: this is a very irregular group, some like I-*n*, others like I-*ʔ*:

יָתֵב *yəteb*, infin. מִיִּתָּב *mittab*;
יָדַע *yədaʕ*, infin. מִידָע *middaʕ* or מֵידָע *medaʕ*;
יָלַד *yəlad*, infin. מֵילָד *melad*;
יָרִית *yəret*, infin. מֵירִית *merat*.

The infinitive of יָחַב *yəḥab* is based on the root *n-t-n*: מִיִּתָּן *mittan*.

- (e) III-Weak: one type only:

בָּנָא *bənā*, infin. מִיבְנֵי *mibne*;
הָדַי *ḥadi*, infin. מִיחְדֵי *miḥde*.

- (f) Hollow: one type only:

קָאָם *qām*, infin. מַקְאָם *maqām*;

מִית *mit*, infin. מַמַּת *māmāt*.

Note especially the distinction between מִיֵּטַב/מִיֵּטַב *mittab* to sit (יָתַב) and מֵאֵטַב *matāb* to return (חָוַב).

- (g) Geminate: rare, except for the verb

עָל *ʕal*, infin. מֵעָל *meʕal*.

- (h) Combining several root types are

אָתַא *ʔatā*, infin. מֵיֵתִי *mete*;

הָוָה *həwāh*, infin. מִיֵּהוּ *mihwe*.

12.2 Suffixes on the Infinitive

The infinitive may take pronominal suffixes; on most infinitives the suffixes are those that appear on sing. nouns:

מִיֵּטַבְךָ *mittəbāk* your (ms) sitting;

מִיֵּפְקֻהוֹן *mippəqhon* their (m) going forth.

III–weak infinitives take suffixes as on a pl. noun:

מִבְנוֹהִי *mibnóhi* his building (something);

מִיֵּהוּהוֹן *mihwehon* their being (present);

except 1 sg. מִבְנָא *mibna* my building (something),

3fs מִבְנָה *mibnah* her building (something).

Note that with transitive verbs, the pronominal suffix may be subjective or objective:

מִיקְטַלְךָ *miqtəlāk* killing you, or, your killing (someone).

12.3 Uses of the Infinitive

The most frequent uses of the infinitive are

- (a) to express purpose, after any appropriate verb, with לֹ-:

אָתוּ לְמִסְגַּד קָדָמוֹהִי *ʔato lə-misgad qədāmóhi*. They (m) came in order to bow down before him.

יָתִיבָא לְמֵיכַל *Yətibā lə-mekal*. They (f) sat down to eat.

- (b) as a complement with such verbs as יָכִיל *yəkel* to be able, מָנַע *mənaʕ* to prevent, שָׁבַק *šəbaq* to allow, קָרִיב *qəreb* to be about to. Some typical constructions:

לֹא יָכִילוּ לְמִיֵּטַב כָּחְדָּא *Lā yəkīlu lə-mittab kaḥdā*. They (m) were not able to dwell together.

מָנַע יָתְהוֹן מִלְּמֵזַל *Mənaʕ yātəhon mil-lə-mezal*. He prevented them (f) from going.

שָׁבַק יָתְהוֹן לְמִיֵּפַק *Šəbaq yātəhon lə-mippaq*. He allowed them (m) to leave.

קָרִיב לְמֵעָל לְמִשְׂרַיִם *qəreb lə-meʕal lə-Miṣrayim* He was about to enter Egypt.

- (c) in imitation of Hebrew infinitive construct after וַיְהִי *wa-yhî*:

Hebrew בָּנְסָעֻם וַיְהִי *wa-yhî bə-nosʕām* ‘As they traveled ...’ > Onq. בְּמִשְׁלָחוֹן

wa-hwāh bə-mittalhon (Gen. 11:2).

More often, however, כָּד *kad* plus a finite verb is used: Hebrew וַיֵּהֱרֹא מֹשֶׁה *wa-yhî bə-rédet Moše* ‘As Moses came down ...’ > Onq. וַהֲוָה כָּד נָחַת מֹשֶׁה *wa-hwāh kad nəḥat Mošah* (Exod. 34:29).

- (d) as nouns (see the Vocabulary);
- (e) in some traditions, in the form מִיכָתֵב *miktāb*, with *-ā-* (also in III-weak: מִיבְנָא *mibnā*, מֵיִתָּא *metā*), to render the Hebrew infinitive absolute.

Vocabulary 12

Verbs:

- יָכִיל *yəkel* (infin. מִיכָל *mikkal* or מֵכָל *mekal*) to be able (see §12.2, above).
- מָנַע *mənaʕ* to prevent, hinder (see §12.2, above).

Nouns:

- מִכָּלָא *mekālā* (infin. as noun) food.
- מִמְרָא *memārā* (infin. as noun; cstr. *memar*) word, utterance; מִמְרָא דִּי *memārā da-Yy* the Word of the Lord, the most frequent circumlocution for God; לִמְרָא *lə-memar* is used, like Hebrew לְמֹר *lēʔmōr*, to introduce a direct quotation.

Other:

- הֵכָא *hākā* (adv.) here; הָלַכָא *hālākā* hither, to this place; מִכָּא *mik-kā* from here, hence.
- כַּחְדָּא *kaḥdā* (adv.) together, as one.
- לַחְדָּא *laḥdā* (adv.) very much, greatly.

Names:

- כְּנַעַן *Kənāʕan* Canaan.

Exercises

A.

1. Lā yəkīlu lə-miḥze. 2. Mənáʕu yāti mil-lə-mibne betā. 3. ʔəto hālākā lə-miqne bəʕirā. 4. Lā yəkélit li-mdān yātəhon. 5. Ləmā mənaʕt yāti mil-lə-mište yāt mayyā? 6. Nəḥātu lə-Miṣráyim lə-miqne mekālā tammān. 7. Yəkélat lə-miṭmar yāt bərah. 8. Šəbáqit yātāk lə-mittab hākā. 9. Lā yəkélit lə-mizban yāt karmā. 10. Nəpáqu lə-maʕbad qərābā ʕim malkā hāhu? 11. ʕállit lə-betā lə-mittan yāt kaspā lə-ʕimmā. 12. Yəteb tammān lə-miṭtar yāt qinyānā. 13. Wa-hwāh bə-mittəbeh tammān, u-tqep laḥdā bi-bʕirā u-b-kaspā. 14. Wa-hwāh bə-miʕrəqah mil-ləwāt baʕlah, u-rhátat lə-bet bərah.

- 1 לא יכילו למיחזי 2 מנעו יתי מלמבני ביתא 3 אתו הלכא למיקני בעירא 4 לא יכילית למדן
 5 למא מנעת יתי מלמישתי ית מא 6 נחתו למצרים למיקני מיכלא חמן 7 יכילת למיטמר ית ברה
 8 שבקית יתך למיטב הכא 9 לא יכילית למזבן ית כרמא 10 נפקו למעבד קרבא עם מלכא הווא

11 עָלִית לְבֵיתָא לְמִיתָן יֵת כְּסָפָא לְאַיְמָא 12 יְתִיב תַּמָּן לְמִיטָר יֵת קְנִינָא 13 וְהוּא בְּמִיתָבִיָּה תַּמָּן וְתִקְיָא
לְחָדָא בְּבַעֲרִיא וּבְכְסָפָא 14 וְהוּא בְּמִיעֲרָקָה מְלֻזָּת בְּעֵלְהָ וְרַחֲטָת לְבֵית בְּרָה

B.

1 לא יכילנא למדר תמן 2 לא יכיל למימני ית כוכביא 3 קריבו למיעל למצרים 4 שבק יתהון
לימתב לקרתהון 5 לא יכילו למיתב כחדא ארי נפישו לחדא 6 לא שבקו יתנא למישרי במישרא
ההוא 7 לא יכיל למיהפך ית קרתהון 8 קמו למיסר ית עולימא 9 מנע יתי מלמיפתח ית תרעא
10 שבק יתנא למיעבר ית ארעיה 11 קריבו לותנא למגור קים עימנא 12 לא יכילו למיחת למצרים
13 והוה במיסקיה ממצרים ונטל לדרומא דארעא 14 נפקו למיזל לארעא דכנען ואתו לארעא דכנען

LESSON THIRTEEN

13.1 *D (Pael) Verbs: the Perfect*

All the verbs introduced up to this point have been G (Peal) verbs, consisting of the plain root plus the vowel pattern appropriate to the stem of the Perfect. There is a second type of verb, traditionally known as the Pael, characterized by the doubling of the middle radical. The Perfect of D verbs, as we shall designate them, is formed with the vowel pattern קָטִיל *qatṭel*. This is subject to modification with certain root types:

Sound roots:	פָּקִיד	<i>paqqed</i>	to command
	קָבִיל	<i>qabbel</i>	to receive
III–Guttural and III– <i>r</i> :	שָׁבַח	<i>šabbah</i>	to praise
	תָּבַר	<i>tabbar</i>	to shatter
III–Weak:	מָנִי	<i>manni</i>	to appoint
	שָׂוִי	<i>šawwi</i>	to place.

D verbs from roots II–Guttural are infrequent and usually have normal patterning (e.g., קָדַשׁ *daš(š)eš* he inserted), implying that the guttural was actually doubled (or, as the Hebrew grammars say, virtually doubled). Roots II–*r* are an exception: here one regularly finds simple –*r*– with the lengthening of the preceding –*a*– to –*ā*–:

בָּרַךְ	<i>bārek</i>	to bless
קָרַב	<i>qāreb</i>	to bring near, offer
שָׂרַי	<i>šāri</i>	to begin.

Inflection of all these verbs in the Perfect is the same as that of a phonetically similar G verb; thus, e.g.,

(a) *qabbel* and *bārek* are inflected like *saleq*:

קָבִיל <i>qabbel</i>	קָבִילוּ <i>qabbīlu</i>	בָּרַךְ <i>bārek</i>	בָּרִיכוּ <i>bārīku</i>
קָבִילָה <i>qabbelat</i>	קָבִילָהּ <i>qabbilā</i>	בָּרַכְתָּ <i>bārēkat</i>	בָּרַכְתָּהּ <i>bārīkā</i>
קָבִילָהּ/קָבִילָהּ <i>qabbelt(ā)</i>	קָבִילֶתָּ <i>qabbeltun</i>	בָּרַכְתָּ/בָּרַכְתָּ <i>bārēkt(ā)</i>	בָּרַכְתָּהּ <i>bārektun</i>
קָבִילָה <i>qabbelt</i>	קָבִילֶתָּ <i>qabbeltin</i>	בָּרַכְתָּ <i>bārekt</i>	בָּרַכְתָּהּ <i>bārektin</i>
קָבִילֶתָּ <i>qabbelit</i>	קָבִילֶתָּהּ <i>qabbelnā</i>	בָּרַכְתָּ <i>bārēkit</i>	בָּרַכְתָּהּ <i>bārēknā</i>

(b) *šabbah* and *tabbar* are inflected like *katab*:

שָׁבַח <i>šabbah</i>	שָׁבַחוּ <i>šabbāhu</i>
שָׁבַחְתָּ <i>šabbāhat</i>	שָׁבַחְתָּהּ <i>šabbāhā</i>

(c) *manni* and *šāri* are inflected like *ḥadi*:

מָנִי <i>manni</i>	מָנִיאוּ <i>mannī?u</i> (or מָנִיאוּ <i>mannīyu</i>)
מָנִיאתָ <i>manni?at</i>	מָנִיאתָהּ <i>manni?ā</i>
מָנִיאתָהּ/מָנִיאתָהּ <i>mannit(ā)</i>	מָנִיאתָ <i>mannitun</i>
מָנִיאתָ <i>mannit</i>	מָנִיאתָהּ <i>mannitin</i>
מָנִיאתָהּ/מָנִיאתָהּ <i>mannit(i)</i>	מָנִיאתָהּ <i>manninā</i>

13.2 The Infinitive of D Verbs

The basic pattern of the D Infinitive is קָטַלָּא *qatṭālā*:

קָבֵל <i>qabbēl</i> , infin.	קָבַלָּא <i>qabbālā</i>
שָׁבַח <i>šabbah</i> , infin.	שָׁבַחָּא <i>šabbāḥā</i>
בָּרַךְ <i>bārek</i> , infin.	בָּרַכָּא <i>bārākā</i>
מָנִי <i>manni</i> , infin.	מָנְאָה <i>mannāʔā</i>
שָׂרִי <i>šāri</i> , infin.	שָׂרְאָה <i>šārāʔā</i>

When suffixes (with subject or object sense) are added to this form, or when the infinitive stands in construct relationship with a following noun (usually in a subject sense), the final *-ā* is replaced by *-ut-*:

קָבַלְלוּתִי <i>qabbāluti</i>	my receiving
חָבַלְלוּתִי <i>ḥabbāluti</i>	Yy the Lord's destroying (something).

In roots III–weak, both מָנְאָה *mannāʔut* and מָנְאָה *mannāyut* are found.

(A rare alternate form of the D infinitive is קָטַלְלוּ *qatṭole*.)

13.3 The Meaning of D Verbs

As in Hebrew, and as can be seen from the glosses of the verbs presented in the preceding sections, the D stem has several semantic functions:

- (a) Intensive, as in G תָּבַר *tabar* to break, D תָּבַרָּא *tabbar* to break up, break into pieces.
- (b) Transitive, as in G קָרַיַב *qareb* to draw near, D קָרַיַבָּא *qāreb* to bring near, offer.
- (c) Denominal, as in D מָלַל *mallel* to speak; cf. מִלְלָה *millatā* word.
- (d) Other: Some verbs have quite different meanings in the G and D; e.g., G שָׂרָא *šarā* to stop, camp, D שָׂרִי *šāri* to begin; G מָנָא *mānā* to count, D מָנִי *manni* to appoint. Still other D verbs have no corresponding G, such as תָּרַךְ *tārek* to drive out.

Vocabulary 13

Verbs:

בָּרַךְ <i>bārek</i>	D to bless.
זָבַן <i>zabben</i>	D to sell.
חָבַל <i>ḥabbēl</i>	D to destroy.
מָלַל <i>mallel</i>	D to speak (with: <i>šim</i>).
שָׁלַל <i>šalli</i>	D to pray.
קָבַל <i>qabbēl</i>	D to receive, accept; <i>qabbēl lə-memar X</i> to heed, obey X (lit., to accept the word of X); <i>qabbēl šəlotā</i> to hear a prayer; <i>qabbēl min</i> to obey.
קָרַיַב <i>qāreb</i>	D to bring, present, offer.
שָׁבַח <i>šabbah</i>	D to praise.
שָׂוִי <i>šawwi</i>	D to put, place, set, set up, make.
שָׂרִי <i>šāri</i>	D to begin (+ infin. or participle).

תִּרְדֵּךְ *tārek* D to drive out, expel.

Nouns:

בִּרְכָּתָא *birkātā* (pl. בִּרְכָּתָא *birkātā*) blessing.

שְׁלוֹתָא *ṣəlotā* (see Paradigm A.3, end) prayer.

קֻרְבָּנָא *qurbānā* (pl. -*ayyā*) offering.

Prepositions:

לְקַדָּמוֹת *lə-qaddāmut* (out) to meet.

מִסְטָר *mis-səṭar* (with suffixes, מִסְטָרִיה *mis-siṭreh*, etc.) from beside.

Exercises

A.

1. Qabbelat lə-memar baṣlah. 2. Ṣal mā ḥabbeltun yāt bāttānā? 3. Mallélit ṣimmeh tammān. 4. Bə-yad man zabbínu yāt ṣulemā? 5. Šabbāḥu yāt ʔittatā lə-malkā. 6. Bārek yāt bənohi. 7. Qārību yāt qurbānehon. 8. Šawwiʔu yāteh malkā ṣəlehon. 9. Lā qabbel Yy yāt qurbāneh. 10. Šalli tammān bi-šmā da-Yy.

1 קָבִילִת לְמִימָר בְּעֵלָה 2 עַל מָא חָבִילְתוֹן יֵת בָּתְנָא 3 מְלִילִית עֲמִיה תָּמֵן 4 בִּיד מֶן זְבִינוּ יֵת עוֹלִימָא
5 שְׂבָחוּ יֵת אִיתְתָּא לְמַלְכָּא 6 בְּרִיךְ יֵת בְּנוֹהִי 7 קָרִיבוּ יֵת קֻרְבָּנֵיהוֹן 8 שְׂוִיאוּ יֵתִיה מְלָכָא עֲלִיהוֹן 9 לָא
קָבִיל יֵת קֻרְבָּנֵיה 10 צְלִי תָּמֵן בְּשִׁמָּא דִּי

B.

1 אֵן מְלִילִת עִים בְּרִתִּיךְ 2 תְּרִיךְ יֵתְהוֹן מִסְטָר בִּירָא 3 עַל מָא לָא שְׂבַחְתוֹן יֵתִיה 4 קָבִילוּ מֶן אִמְהוֹן
5 שְׂוִיאת יֵת לַחֲמָא קִדָּם בְּנֵהָ 6 חָבִיל יֵת קְרוֹי מִיִּשְׂרָא 7 קְרִיבֵת יֵת בְּרָה לְהִיכְלָא 8 זְבִינָא יֵת
בְּעִירנָא 9 לְמָא לָא בְּרִיכַת יֵת בְּרִיךְ 10 לָא קָבִיל יֵת צְלוֹתִיה

C.

1. Nəpaq Yiṣḥāq lə-šallāʔā bə-ḥaqlā. 2. ʔəzal nəbiyā lə-qaddāmut malkā. 3. Dā birkətā d-ihab lə-ṣammeh. 4. Wə-qabbel yāt ṣəlotah də-ʔamtā. 5. Lā qabbilu ṣammā lə-memar nəbiyā. 6. Šārīʔu lə-mibne madbəḥā. 7. ʔillen mille ṣəlotā də-šalli bə-yomā hāhuʔ. 8. Mənaʕit yātəhon mil-lə-ḥabbālā yāt qartānā. 9. Tārēkit yāt gabrā mil-ləwāti. 10. Lā yəkilu lə-tārəkuteh. 11. Wa-hwāh batar də-bārek yātəhon, u-mit.

1 נֶפֶק יִצְחָק לְצִלְאָה בְּחַקְלָא 2 אָזַל נְבִיא לְקַדָּמוֹת מְלָכָא 3 דָּא בִּירְכָּתָא דִּיהָב לְעֲמִיה 4 וְקָבִיל יֵת
צְלוֹתָה דְאִמְתָּא 5 לָא קָבִילוּ עֲמָא לְמִימָר נְבִיא 6 שְׂרִיאוּ לְמִבְנֵי מַדְבְּחָא 7 אִילִין מִלִּי צְלוֹתָה דְצְלִי
בִּינְמָא הָהוּא 8 מְנַעִית יֵתְהוֹן מִלְחָבְלָא יֵת קָרְתָּנָא 9 תְּרִיכִית יֵת נְבִירָא מְלֹותִי 10 לָא יְכִילוּ לְתַרְכוּתִיה
11 וְהוּא בָתָר דְּבְרִיךְ יֵתְהוֹן וּמִית

D.

1 שְׂרָא תָּמֵן קִדָּם חֲבֻלוֹת יֵת קִירוֹיָא הָאִינִין 2 שְׂרִיתִי לְמַלְלָא עֲמֵהוֹן 3 נְטִילִית יֵת כִּסְפָּא וְשׁוּיִת יֵתִיה
בְּבִיתִי 4 נְחִית לְקִדְמוֹתֵנָא 5 שְׂרִיאוּ לְמַפְרָס יֵת מִשְׁכְּנִיהוֹן 6 שְׂרִי לְמַשְׂרֵי בֵין שׁוּרָא וּבֵין נְהָרָא 7 לְמָא לָא
קָבִילִת יֵת צְלוֹתָא דְעֵבֶדְךָ 8 לְמָא נְסִיבֵת יֵת בְּרִכְתִּי 9 שְׂבַק יֵתְהוֹן לְמַתָּב בְּסִטָּר חֲקִלִיה 10 נְסִיבוּ יֵת
קְנִינָא וּזְבִינוּ יֵתִיה לְכוֹן

LESSON FOURTEEN

14.1 C (Aphel) Verbs: the Perfect

A third type of verb is characterized in the Perfect by a prefixed *ʔa-*. These verbs, traditionally known as Aphel verbs, usually stand in a causative (hence C) relationship to a corresponding G verb (if it is attested); e.g., G לָבֵשׁ *labeš* to wear, put on (clothing) → C אֶלְבֵּשׁ *ʔalbeš* to cause to wear, clothe. Transitive G verbs may thus become doubly transitive C verbs, requiring two direct objects (e.g., cause someone to wear something). In practice, however, this is not too common, the C verb being construed usually as singly transitive. Various idiomatic uses will be indicated in the vocabularies as required.

The basic pattern of the C Perfect is אֶקְטִיל *ʔaqtel*:

אֶפְרֵשׁ *ʔapreš* to divide;
אֶלְבֵּשׁ *ʔalbeš* to clothe.

As in D verbs, roots III–Guttural or III–*r* have *-a-* instead of *-e-* in the second syllable:

אֶשְׁמַע *ʔašmaʕ* to cause to hear;
אֶעֱבֹר *ʔaʕbar* to lead across.

Also as in D verbs, C verbs from roots III–Weak have final *-i*:

אֶחֱזִי *ʔahzi* to show;
אֶלְוִי *ʔalwi* to accompany.

Inflection of these three types is exactly as expected from G and D parallels:

אֶפְרֵשׁ <i>ʔapreš</i>	אֶפְרִישׁוּ <i>ʔaprišu</i>	אֶשְׁמַע <i>ʔašmaʕ</i>	אֶשְׁמְעֻ <i>ʔašmāʕu</i>
אֶפְרִישָׁת <i>ʔaprešat</i>	אֶפְרִישָׁה <i>ʔaprišā</i>	אֶשְׁמַעַת <i>ʔašmāʕat</i>	אֶשְׁמְעֵה <i>ʔašmāʕā</i>
אֶפְרִישׁ/אֶפְרִישָׁת <i>ʔaprešt(ā)</i>	אֶפְרִישָׁתוֹן <i>ʔapreštun</i>	אֶשְׁמַעַת/אֶשְׁמַעַתָּה <i>ʔašmāʕt(ā)</i>	אֶשְׁמַעַתוֹן <i>ʔašmāʕtun</i>
אֶפְרִישָׁת <i>ʔaprešt</i>	אֶפְרִישָׁתִּין <i>ʔapreštīn</i>	אֶשְׁמַעַת <i>ʔašmaʕt</i>	אֶשְׁמַעַתִּין <i>ʔašmaʕtīn</i>
אֶפְרִישִׁית <i>ʔaprešit</i>	אֶפְרִישָׁנָה <i>ʔaprešnā</i>	אֶשְׁמַעִית <i>ʔašmāʕit</i>	אֶשְׁמַעִנָה <i>ʔašmāʕnā</i>
אֶחֱזִי <i>ʔahzi</i>	אֶחֱזִיאוּ <i>ʔahzīʔu</i> (or אֶחֱזִייוּ <i>ʔahzīyu</i>)		
אֶחֱזִיאת <i>ʔahzīʔat</i>	אֶחֱזִיאה <i>ʔahzīʔā</i>		
אֶחֱזִית/אֶחֱזִיתָה <i>ʔahzīt(ā)</i>	אֶחֱזִיתוֹן <i>ʔahzītun</i>		
אֶחֱזִית <i>ʔahzit</i>	אֶחֱזִיתִין <i>ʔahzītīn</i>		
אֶחֱזִית/אֶחֱזִיתִי <i>ʔahzīt(i)</i>	אֶחֱזִינָה <i>ʔahzīnā</i>		

14.2 C Verbs: the Infinitive

The basic form of the C Infinitive is אֶקְטַל *ʔaqtālā*:

אֶפְרָשׁ *ʔaprašā* אֶשְׁמַע *ʔašmāʕā* אֶחֱזֵה *ʔahzāʔā*.

As in the D Infinitive, construct forms and presuffixal forms require *-ut-* in the place of the final *-ā*: e.g., אֶפְרָשׁוּתִיה *ʔaprašuteh*; אֶשְׁמַעוּתִיה *ʔašmāʕuti*; in roots III–weak, both אֶחֱזֵהוּתִיה *ʔahzāʔut* and אֶחֱזֵהוּתִיה *ʔahzāyut* occur. (A rare alternative C Infin. form is אֶקְטֹלֵה *ʔaqtōle*.)

14.3 The Interrogative הַּ hə-

Clauses may be converted to question form by prefixing the particle הַּ *hə-*. Forms:

- (a) *ha-* before consonant + *ə*: הָכַתָּב *ha-kətab* did he write?; הָאָזַל *ha-ʔəzal* did he go?
The *ə* may be lost (but never after Gutturals): הָכַתָּב *ha-kṭab* did he write?
(b) *hə-* elsewhere: הֵבֵרֵךְ *hə-bārek* did he bless?

14.4 The Inflection of אָב ʔab and אחִי ʔah

The nouns אָב ʔab (father) and אחִי ʔah (brother) have the following singular forms with the pronominal suffixes:

אָבִי ʔabbā	אָבִנִּי ʔabúnā	אָחִי/אָחִי ʔaḥi/ʔaḥi	אָחִינִי ʔaḥúnā
אָבִיךָ ʔabuk	אָבִיכֶן ʔabukon	אָחִיךָ ʔaḥuk	אָחִיכֶן ʔaḥukon
אָבִיךָ ʔabúyik	אָבִיכֶן ʔabuken	אָחִיךָ ʔaḥúyik	אָחִיכֶן ʔaḥuken
אָבִיךָ ʔabúhi	אָבִיכֶן ʔabuhon	אָחִיךָ ʔaḥúhi	אָחִיכֶן ʔaḥuhon
אָבִיךָ ʔabúhā	אָבִיכֶן ʔabuhen	אָחִיךָ ʔaḥúhā	אָחִיכֶן ʔaḥuhen

The construct form of these two nouns is not normally used; ‘the father of Abraham’, for example, is expressed as אָבִי דֵּאֲבְרָהָם *ʔabúhi də-ʔabrāhām*, using the construction mentioned in §9.4; this same construction is also used for אחִי ʔah.

The plural of אָב ʔab is אָבִיָּהֶם *ʔabāhātā*, inflected normally (e.g., אָבִיָּהֶם *ʔabāhātī* my fathers).

The plural of אחִי ʔah is אחֵיךָ *ʔaḥayyā* (with virtually doubled *h*); it shows the same irregularities with pronominal suffixes as are found in Hebrew:

אָחִי/אָחִי ʔaḥay/ʔaḥay	אָחִינִי/אָחִינִי ʔaḥánā/ʔaḥánā
אָחִיךָ/אָחִיךָ ʔaḥāk/ʔaḥāk	אָחִיכֶן ʔaḥekon
אָחִיךָ ʔaḥak	אָחִיכֶן ʔaḥeken
אָחִיךָ/אָחִיךָ ʔaḥóhi/ʔaḥóhi	אָחִיכֶן ʔaḥehon
אָחִיךָ ʔaḥáhā	אָחִיכֶן ʔaḥehen

Vocabulary 14

Verbs:

- אָחִי ʔaḥzi C to show, cause to see.
אָחִי ʔaḥsen C to take possession of (usually: the land); to bequeath, hand on (X to Y: *yāt X lə-Y* or *yāt Y yāt X*).
אָלִי ʔalwi C to accompany.
אָעִבֵּר ʔaʕbar (also written אָעִבֵּר ʔaʕəbar) C to lead/take across.
אָפִלֵּחַ ʔaplah C make (someone) work, reduce to servitude.
אָפְרֵשׁ ʔapreš C to divide, separate.
אָקְדֵם ʔaqdem C to do something early or first (usually + *bə-šaprā*, followed by a second coordinate verb: e.g., וְאָקְדֵם בְּצִפְרָא וְנִפֵּץ *wə-ʔaqdem bə-šaprā u-*

npaq and he went forth early in the morning); the verb alone may mean 'to go early'.

אַשְׁכַּח *ʔaškah* C to find, come upon.

אַשְׁמַח *ʔašmaḥ* C to cause to hear/obey, to announce, proclaim.

אַשְׁקִי *ʔašqi* C to cause to drink; to water (e.g., animals).

תַּשִּׁי *ʔəṣā* G to wander, go astray; אַשְׁי *ʔaṣi* C to lead astray.

Nouns:

אַחְסָנְתָּא *ʔaḥsānətā* possession, inheritance.

חַמְרָא *ḥamrā* (cstr. חֲמֹר *ḥamar*) wine.

חֲשׁוֹכָא *ḥəṣokā* darkness.

יַמְמָמָא *yəməmə* daylight.

נְהוֹרָא *nəhorā* light.

Exercises

A.

1. Rədap bātar ʔəbúhi. 2. ha-ʔəkalt yāt mekal ʔəḥúyik? 3. Nəṭáru yāt dəhab ʔəbuhon. 4. Rəhátat lə-qaddāmut ʔəbúhā. 5. ʔillen pitgāme ʔəbāhātānā.

1 רָדַף בְּתֵר אֲבוּהִי 2 הֶאֱכַלְתָּ יֵת מֵיכַל אֲחוּיִךְ 3 נִשְׁרִי יֵת דְּהָב אֲבוּהִי 4 רִהַטְתָּ לְקַדְמוֹת אֲבוּהִי
5 אֵילִין פִּתְגָמֵי אֲבִיחָתָנָא

B.

1 מסרו ית אחוהון 2 גורית קים עם אחוהי 3 השבקתון ית אחוכון 4 דחילית לחדא מן קדם אחי
5 למא קטלת ית בר אחוהי דאבוך

C.

1. ʔəténā lə-ʔaḥsānā yāt ʔarṣā. 2. ʔaqdīmu wa-ʔəzālu lə-hekəlā. 3. ʔapreš Yy ben ḥəṣokā u-ben nəhorā. 4. ʔaplāḥu yāt bəne Yīsrāʔel. 5. Lā yəkélit lə-ʔaškāḥā yāt ḥamrā. 6. ʔaṣbar yāt ṣammā yāt nahrā. 7. ʔaḥzi yāteh yāt kokəbe šəmayyā. 8. ʔalwīʔu yātəhon ṣad nahrā. 9. Qərā Yy li-nhorā yəməmə wə-la-ḥəṣokā qərā leləyā. 10. ʔašqīʔā yāt ʔəbuhon yāt ḥamrā. 11. ʔəṣāt ʔamṭah bə-madbərə. 12. Ləmə ʔaṣit yāt ṣammi? 13. ʔaqdəmit bə-ṣaprā u-mallélit ṣim ʔabbā.

1 אֲתִינָא לְאַחְסָנָא יֵת אֶרְעָא 2 אֶקְדִּימוּ וְאָזְלוּ לְהִכְלָא 3 אֶפְרִישׁ יי בֵּין חֲשׁוֹכָא וּבֵין נְהוֹרָא 4 אֶפְלָחוּ
יֵת בְּנֵי יִשְׂרָאֵל 5 לֹא יִכְלִית לְאַשְׁכְּחָא יֵת חֲמְרָא 6 אַעֲבֵר יֵת עֲמָא יֵת נְהָרָא 7 אֲחוּי יֵתִיה יֵת כּוֹכְבֵי
שְׁמַיָא 8 אֲלוּיָאוּ יֵתְהוֹן עַד נְהָרָא 9 קָרָא יי לְנְהוֹרָא יִמְמָא וְלַחֲשׁוֹכָא קָרָא לִיְלִיָא 10 אֲשְׁקִיָּה יֵת
אֲבוּהִין יֵת חֲמְרָא 11 שְׁעַת אֲמַתָּה בְּמַדְבָּרָא 12 לְמָא אֲשַׁעִית יֵת עָמִי 13 אֶקְדִּימִית בְּצַפְרָא וּמְלִילִית
עִם אָבָא

D.

- 1 למא חבילתון ית אחסנת אבוכון 2 זבינית ית חמרא הדין לאחוך 3 לא יכילו למעבר ית נהרא
- בחשוכא 4 מן אעבר יתכון בארעא 5 למא אפלחתון ית עמיה 6 שריאו לאשקאה ית גמליהון
- 7 אשכחנא ית מדבחא דשוי תמן 8 אשמע יתהון ית מילי ברכתיה 9 על מא לא קריבתון ית קורבנכון
- 10 ודא צלותא דצלי מלכא ביומא ההוא 11 לא שבק יתנא לאלואותכון 12 מנעו יתי מלאשקאה ית עני

LESSON FIFTEEN

15.1 C Verbs: the Perfect (continued)

Further modifications for various root types:

- (a) Verbs from roots I–*n* show regular assimilation of the *n*:

G נָפַק *nəpaq* → C אָפַק *ʔappeq* to bring/lead/send/take forth.

Also to this group belongs

G סָלַק *səleq* → C אָסַק *ʔasseq* to bring/lead/send/take up.

The C verb corresponding to G נָחַת *nəḥat* (with II–Guttural) has alternate forms:

C אָחַת *ʔaḥet* (with *ḥ* virtually doubled) or C אָחַת *ʔəḥet* (inflected like Hollow roots; see c, below) to bring/lead/send/take down.

- (b) C verbs from most roots I–*ʔ* and I–*y* have initial *ʔo*–:

G אָכַל *ʔakal* → C אוֹכַל *ʔokel* to cause to eat, feed;

G יָתַב *yateb* → C אוֹתַב *ʔoteb* to cause to dwell, settle.

The C verb corresponding to G יָדַע *yadaʕ* is regularly הוֹדַע *hodaʕ* (to inform, cause to know), but אֹדַע *ʔodaʕ* is also found.

From a root I–*y* and III–Weak there is אוֹחִי *ʔoḥi* to hurry, hasten.

The C verb corresponding to G אָתָּא *ʔatā* varies in form from text to text: אָיַי *ʔayti* or אִיַי *ʔeti* to bring.

- (c) C verbs from Hollow roots have the following forms:

G מָיַת *mit* → C אָמַית/אָמַית *ʔamet/ʔamet* to put to death, kill;

G קָם *qām* → C אָקַם/אָקַם *ʔaqem/ʔaqem* to establish;

G תָּב *tāb* → C אָתַיב/אָתַיב *ʔateb/ʔateb* to bring/lead/send/take back.

- (d) The C verb from the Geminate root עָל *ʕal* (to enter) varies between אָעַל *ʔaʕel* (with *ʕ* virtually doubled) and אַעַל *ʔəʕel* (Hollow root type) to bring/lead/send/take in.

None of these forms offers any difficulty in inflection, which is determined by the final stem syllable:

like אָפַרֵשׁ *ʔapreš*: אָפַק *ʔappeq*, אָסַק *ʔasseq*, אָחַת/אָחַת *ʔaḥet/ʔəḥet*, אוֹכַל *ʔokel*, אוֹתַב *ʔoteb*, אָמַית *ʔamet*, אָקַם *ʔaqem*, אָתַיב *ʔateb*, אָעַל/אַעַל *ʔaʕel/ʔəʕel*;

like אָשַׁמַע *ʔašmaʕ*: הוֹדַע/אֹדַע *hodaʕ/ʔodaʕ*;

like אָחִזִי *ʔaḥzi*: אוֹחִי *ʔoḥi*, אָיַי/אִיַי *ʔayti/ʔeti*.

The infinitives of the preceding types are as follows:

I–*n*: אָפַק *ʔappeq* אָפֶקָא *ʔappāqā*

אָסַק *ʔasseq* אָסֶקָא *ʔassāqā*

אָחַת *ʔaḥet* אָחֶתָא *ʔaḥātā*

I-?:	אוכל <i>ʔokel</i>	אוכלא <i>ʔokālā</i>
I-γ:	אוהב <i>ʔoteb</i>	אוהבא <i>ʔotābā</i>
	הודע <i>hodaʕ</i>	הודעא <i>hodāʕā</i>
	אוהי <i>ʔoḥi</i>	אוהיא <i>ʔoḥāʔā</i>
	איתי <i>ʔayti</i>	איתא <i>ʔaytāʔā</i>
Hollow:	אמת <i>ʔamet</i>	אמתא/אמתא <i>ʔamātā/ʔāmātā</i>
	אקם <i>ʔaqem</i>	אקמא/אקמא <i>ʔaqāmā/ʔāqāmā</i>
	אתב <i>ʔateb</i>	אתבא/אתבא <i>ʔatābā/ʔātābā</i>
Geminate:	אעל <i>ʔaʕel</i>	אעלא <i>ʔaʕālā</i>

Vocabulary 15

Verbs:

- אוהי *ʔoḥi* C to hurry, go hurriedly; to hurry (to do: *lə-* + infinitive).
 אוהב *ʔoteb* C to cause to dwell, settle.
 אהת/אהת *ʔaḥet/ʔaḥet* C to bring/lead/send/take down.
 איתי/איתי *ʔayti/ʔeti* C to cause to come, to bring.
 אמת/אמת *ʔamet/ʔamet* C to cause to die, put to death.
 אעק *ʔasseq* C to bring/lead/send/take up.
 אעל/אעל *ʔaʕel/ʔaʕel* C to cause to enter; to bring/lead/send/take in.
 אפק *ʔappeq* C to bring/lead/send/take forth; to produce.
 אקם/אקם *ʔaqem/ʔaqem* C to cause to stand, station; to set up, establish.
 אתב/אתב *ʔateb/ʔateb* C to bring/lead/send/take back; to answer (a person: *yāt*).
 הודע/הודע *hodaʕ/ʔodaʕ* C to cause to know, inform (someone: *yāt*) of/about (something: *yāt*).

Nouns:

- אוגדא *ʔizgaddā* (pl. -*ayyā*) (ordinary) messenger.
 מכתשא *maktāšā* (estr. מכתש *maktāš*; pl. -*ayyā*) plague, affliction.
 מלאכא *malʔakā* (pl. -*ayyā*) angel, divine messenger.

Exercises

A.

1. ʔappíqu yāteh lə-mib-bārā lə-qartā wa-ʔəmítu yāteh tammān.
2. Wa-ʔaqem yāt gubrayyā tammān lə-miṭṭar yāt qinyānā.
3. Wa-hwāh bātar di-tqep kapnā, wə-ʔaḥet yāt bənóhi lə-Miṣráyim lə-mizban mekəlā mit-tammān.
4. Wa-ʔateb yāt ʔəbúhi wa-ʔəmar: Lā ʔaʕíti yāt ʔaḥay.
5. Wa-ʔətibā yāt bənehen lə-qartā.
6. ʔasseq Yy yātānā me-ʔarʕā də-Miṣráyim wə-ʔoteb yātānā bə-ʔarʕā hādā.
7. ʔoḥi ʔizgaddā lə-hodāʕā yāt malkā yāt pitgāmā hāden.
8. ləmə ʔaytītun yāt maktāšā hāden ʕəlānā?
9. ʔaʕel yātəhon lə-hekəlā wa-ʔaqem yātəhon qədām malkā.
10. ʔoḥiʔat ʔittəteh lə-maʕbad yāt mekəlā.
11. Dānu yāt

ʕulemā wa-ʔəmítu yāteh. 12. ʔappéqit yāt ʕabdi mib-betā. 13. Ləmā ʔaʕeltun yāt ʔizgaddayyā hāʔillen lə-qartánā? 14. ʔoteb yāt ʕammā bə-qirwe mešəṛā. 15. ʔohit lə-mezal lə-mib-bārā lə-qaddāmutəhon. 16. Yəhābit ləkon yāt ʔarʕā hādā lə-ʔaḥsānutah. 17. Šəmaʕ yāt pitgāmay wə-lā ʔəteb yāti. 18. ʔəqem Yy yāt qəyāmā hāden ʕimmánā wə-ʕim bənánā. 19. ʔaqdəmat bə-ʕapṛā wə-ʔohíʔat lə-ʔaškāḥā yāt baʕlah. 20. Wa-hwāh kad təqep maktāšā u-mítu kol ʕammā.

1 אָפִיקוּ יְתִיה לְמִבְרָא לְקֶרְתָּא וְאַמִּיתוּ יְתִיה תִּמָּן 2 וְאַקִּים יְת גּוֹבֵרִיא תִּמָּן לְמִשְׁר יְת קִנְיָא 3 וְהוּה בְּתוֹר
דְּתַקִּיף כְּפִנְיָא וְאַחִית יְת בְּנוּהִי לְמִצְרִים לְמוֹזֵן מִיכְלָא מִתִּמָּן 4 וְאַחִיב יְת אַבּוּהִי וְאַמֵּר לֹא אֶשְׁעִיתִי יְת אָחִי
5 וְאַתִּיבָא יְת בְּנִיחִין לְקֶרְתָּא 6 אָסִיק יי יְתָנָא מְאַרְעָא דְּמִצְרִים וְאַחִיב יְתָנָא בְּאַרְעָא הָדָא 7 אוּחִי אוּגְדָא
לְהוֹדְעָא יְת מְלָכָא יְת פִּתְגָמָא הָדִין 8 לְמָא אִיתִיתוֹן יְת מְכַתְּשָׁא הָדִין עֲלָנָא 9 אָעִיל יְתִיתוֹן לְהִיכְלָא
וְאַקִּים יְתִיתוֹן קֶדָם מְלָכָא 10 אוּחִיאַת אֶתְתִּיה לְמַעֲבָד יְת מִיכְלָא 11 דְּנוּ יְת עוֹלִימָא וְאַמִּיתוּ יְתִיה
12 אָפִיקִית יְת עֲבָדֵי מְבִיתָא 13 לְמָא אָעִילִיתוֹן יְת אוּגְדָא הָאִילִין לְקֶרְתָּא 14 אוּחִיב יְת עֲמָא בְּקֶרְוִי
מִישְׁרָא 15 אוּחִית לְמִיזֵל לְמִבְרָא לְקֶדְמוֹתִיתוֹן 16 יְהִבִּית לָכוֹן יְת אֶרְעָא הָדָא לְאַחְסֻנוּתָהּ 17 שְׁמַע יְת
פִּתְגָמִי וְלֹא אֶתִּיב יְתִי 18 אָקִים יי יְת קִימָא הָדִין עֲמָנָא וְעַם בְּנָא 19 אָקְדִימָת בְּצַפְרָא אוּחִיאַת לְאַשְׁכְּחָא
יְת בְּעֵלָה 20 וְהוּה כֹּד תַּקִּיף מְכַתְּשָׁא וְמִיתוּ כָּל עֲמָא

B.

1 אִיתִיאוּ יְת חֲמֵרָא הָדִין מִדְּרוּמָא 2 וְאַלּוּיאוּ יְתִיה מְלֹאכִיא לְמִבְרָא לְקֶרְתָּא 3 סִיב לְחֻדָּא וְלֹא יִכִּיל
לְאוּחָא 4 אָסִיקוּ יְתִיה מִתְּמָן עִם אַחוּהִי 5 לְמָא אִמִּית יְת אוּגְדִי מְלָכָא הַהוּא

LESSON SIXTEEN

16.1 *The Absolute State*

Summary table of nouns states:

		Masculine	Feminine	Fem. Abstract
Singular	Absolute	פִּתְגָּם <i>pitgām</i>	מַלְכָּא <i>malkā</i>	מַלְכוּ <i>malku</i>
	Construct	פִּתְגָּם <i>pitgām</i>	מַלְכָּת <i>malkat</i>	מַלְכוּת <i>malkut</i>
	Emphatic	פִּתְגָּמָא <i>pitgāmā</i>	מַלְכָּתָא <i>malkatā</i>	מַלְכוּתָא <i>malkutā</i>
Plural	Absolute	פִּתְגָּמִין <i>pitgāmin</i>	מַלְכָּן <i>malkān</i>	
	Construct	פִּתְגָּמֵי <i>pitgāme</i>	מַלְכָּת <i>malkāt</i>	
	Emphatic	פִּתְגָּמַיְיָא <i>pitgāmayyā</i>	מַלְכָּתָא <i>malkātā</i>	

Note the following features of the form of the absolute state:

Masc. sing.: the *-ā* of the emphatic form is dropped. The absolute form is therefore identical to the construct form, including the irregularities discussed in §9.3.

Masc. pl.: the *-ayyā* of the emphatic form is replaced by *-in*.

Fem. sing.: the *-(ə)tā* of the emphatic is replaced by *-ā*. Feminine nouns in *-utā*, *-itā*, and *-otā* simply drop the *-tā*: מַלְכוּתָא *malkutā* → מַלְכוּ *malku*; שְׁלוֹתָא *šəlotā* → שְׁלוֹ *šəlo*. Cf. the forms פִּתְּוּ *pittu* and אֲמַחוּ *ʾamhu* already introduced.

Fem. pl.: the *-ātā* of the emphatic form is replaced by *-ān*.

The distinction between the use of the emphatic and absolute forms is a difficult problem. In general, the following rules will account for the majority of occurrences:

(a) In the plural, emphatic and absolute correspond to definite and indefinite respectively in English: פִּתְגָּמַיְיָא *pitgāmayyā* the words; פִּתְגָּמִין *pitgāmin* words.

(b) In the singular the situation is much more complicated:

(1) Collective nouns, singular in form but plural in meaning, imitate the use of the plural: עַמָּא *ʾammā* the people, the nation; עַם *ʾam* a people, a nation.

(2) Nouns used in a generic sense usually occur only in the emphatic form: נְהוֹרָא *nəhorā* light; חֲשׂוֹכָא *ħəšokā* darkness.

(3) Otherwise—and this includes the majority of nouns—the emphatic form is used for both the definite and the indefinite noun, providing that by indefinite we mean ‘a single, specific, previously unmentioned X’. Thus, פִּתְגָּמָא *pitgāmā* the word, a word; מַדְבַּחָא *madbəḥā* the altar, an altar.

Fem. sing. nouns are nearly always in the emphatic form. But with masc. sg. nouns, the absolute form may be used for the indefinite, especially if the sense is ‘any,

any . . . at all'. It thus tends to occur commonly with certain classes of words (e.g., גַּבָּר *gabar* any man = anyone) and in certain types of constructions, especially lists, negations, and adverbial phrases (e.g., בְּצִלּוֹ *bi-šlo* in prayer). Indefinite nouns with an attributive adjective also tend to be in the absolute form: מֶלֶךְ תָּקִיף *málak taqqip* a strong king.

The foregoing rules are subject to exceptions, usually idiomatic with given lexical items. Also, the distinction between the generic and collective uses of a noun is often blurred, with resulting inconsistency in usage.

16.2 The Cardinal Numbers

The cardinal numbers from one to ten have separate forms for modifying masculine and feminine nouns:

	With Masculine Nouns	With Feminine Nouns
one	אֶחָד <i>ḥad</i>	אֶחָדָה <i>ḥadā</i>
two	שְׁנַיִם <i>təren</i>	שְׁנַיִם <i>tarten</i>
three	שְׁלֹשָׁה <i>təlātāh</i>	שְׁלֹשָׁה <i>təlāt</i>
four	אַרְבָּעָה <i>ʔarbəṣāh</i>	אַרְבָּעָה <i>ʔarbaṣ</i>
five	חֲמִשָּׁה <i>ḥamšāh</i>	חֲמִישׁ <i>ḥameš</i>
six	שִׁשָּׁה <i>šittāh</i>	שֵׁשׁ <i>šet</i>
seven	שִׁבְעָה/שִׁבְעִים <i>šabṣāh/šibṣāh</i>	שִׁבְעָה <i>šəbaṣ</i>
eight	חֲמִישָׁה <i>təmanəyāh</i>	חֲמִישָׁה <i>təmanē</i> (usu. written חֲמִישָׁה <i>tamne</i>)
nine	תִּשְׁעָה <i>tišṣāh</i>	תִּשְׁעָה <i>təšaṣ</i>
ten	עָשְׂרָה/עָשְׂרִים <i>ʕasrāh</i>	עָשְׂרָה/עָשְׂרִים <i>ʕəsar</i>

The forms that modify masc. nouns are normally spelled with final ה (rather than א), a relic of an older orthography. The forms of 'ten' are usually written with ס, less often with ש.

The numbers from 'two' onward are usually followed by the absolute plural form of the noun

חֲמִשָּׁה גַּבְרִים *ḥamšāh gabrin* five men;
 חֲמִישׁ נָשִׁים *ḥameš nəšin* five women;
 חֲמִישׁ תּוֹרָן *ḥameš torān* five cows.

The emphatic form is used, however, when a definite sense is required:

חֲמִשָּׁה גַּבְרָאִים *ḥamšāh gabrayyā* the five men;
 חֲמִישׁ נָשִׁאִים *ḥameš nəšayyā* the five women.

The number 'one' follows its noun, which usually stands in the *emphatic* form (but the absolute form of the noun is occasionally also found):

אֶחָדָה עִירָא *qartā ḥadā* one city;
 אֶחָד גַּמְלָא *gamlā ḥad* one camel.

For reference, the first few 'teens' are:

	With Masculine Nouns	With Feminine Nouns
eleven	חַד עָסָר <i>ḥad ʕasar</i>	חַדָּא עָסְרִי <i>ḥadā ʕasre</i>
twelve	תְּרֵי עָסָר <i>tare ʕasar</i>	תְּרֵאָא עָסְרִי <i>tarta ʕasre</i>
thirteen	תְּלַת עָסָר <i>talāt ʕasar</i>	תְּלַת עָסְרִי <i>talāt ʕasre</i>
fourteen	אַרְבַּעַת עָסָר <i>ʔarbəʕat ʕasar</i>	אַרְבַּע עָסְרִי <i>ʔarbaʕ ʕasre</i>

These are also usually followed by plural nouns: *tarta ʕasre* קָמָן לְתֵרֵי עָסָר שְׁבַטִיָּא *qāmān li-tre ʕasar šibṭayyā* twelve pillars (fem. pl. abs.) for the twelve tribes (masc. pl. emph.) (Exod 14:4).

Vocabulary 16

Verb:

יָלִיד *yaled* (infin. מֵילִיד *melad*) G to bear (a child); אָוִלִיד *ʔoled* C to beget.

Noun:

לַיְלָא *ləlayā* night (Vocabulary 7); note the pl. abs. לַיְלָוָא *ləlāwān*.

שָׂטָא *šattā* (f.; abs. שָׂנָא *šanā*; pl. abs. שְׁנִין *šənin*; emph. שְׁנַיְיָא *šənayyā*) year.

Exercises

A.

- 1 שְׁתַּא חַדָּא 2 בְּרַא חַד וּבִרְתַּא חַדָּא 3 תְּרִין אֻגְדִין 4 תְּרֵתִין קְרוּין 5 שְׁבַעַה מַכְתִּשִין 6 תְּלַתָּה מַלְאָכִין
- 7 תְּרִין נְהוּרִין 8 תְּמַנְיָה אַחִין 9 תְּרֵתִין בְּרַכִין 10 תְּלַת בִּירִיא 11 אַרְבַּעַה יוֹמִין 12 עֶסְרָה כּוֹכְבִין
- 13 חֲמִשָּׁה חֻקִין 14 חֲמִשָּׁה עוֹלִימִין 15 חֲמִישׁ עוֹלִימִין 16 שְׁבַע נָשִין 17 תְּמַנִי שְׁנִין 18 תִּשְׁעַה תּוֹרִין
- 19 שִׁיתָּה שְׁמֹהִין 20 שִׁית אַתְנָן 21 תְּלַתָּה לִילִין

B.

1. Həwo lə-ʔabrām ʕān wə-torin wa-ḥmārin wə-ʕabḏin wə-ʔamhān wa-ʔəṭānān wə-gamlin.
2. Šəlah ləwāteh ʔizgaddin. 3. ʔoled bənin u-bnān. 4. Lā ʔəmītu gəbar bə-šattā hāhiʔ. 5. Lā ʔəmarit leh pitgāmā ḥad. 6. ʔəqīmu gabrin ʕəlōhi lə-mittar yāteh. 7. Šəlah maktāšin ʕəlehon. 8. Ḥədi kad ḥəzā yāt bəṛā d-ilədat leh ʔittəteh. 9. ʔayṭit leh ʕabḏin wə-gamlin. 10. ʔaḥet təren ʕulemin lə-nahrā la-ʔəṭābā mayyā mit-tammān. 11. ʔapreš benānā u-benehon, wə-ʔoteb yātəhon tammān. 12. Mənaʕ yātəhen mil-lə-qārābā qurbānin. 13. Ḥabbəlnā yāt ḥəmeš qirwayyā. 14. Zabbənit təren torin la-ʔəḥūhi da-ʔəbūhi. 15. Bəno tammān təlātāh madbəhin. 16. Yəṭību tammān ʕasar šənin.

- 1 הָוֹ לְאַבְרָם עֵן וְתוֹרִין וְחֲמֵרִין וְעַבְדִין וְאַמְהָן וְאַתְנָן וְגַמְלִין 2 שְׁלַח לְאַתִּיָּה אֻגְדִין 3 אָוִלִיד בְּנִין וּבָנִין 4 לֹא
- אַמְיָתוֹ נָבֵר בְּשֵׁתָא הָדִיא 5 לֹא אַמְרִית לִיָּה פִתְנָמָא חַד 6 אֶקְיָמוּ גַבְרִין עֲלוּהִי לְמִיָּשֵׁר יְתִיָּה 7 שְׁלַח
- מַכְתִּשִין עֲלִיָּהוּן 8 חָדִי כָד חָזָא יְתִיָּה בְרָא דִילִידָתָּ לִיָּה אַתְתִּיָּה 9 אִיתִיתָּ לִיָּה עַבְדִין וְגַמְלִין 10 אַחִיתָּ תְּרִין
- עוֹלִימִין לְנַהֲרָא לְאַתְבָּא מִיָּא מִתְמָן 11 אַפְרִישׁ בִּינָנָא וּבִינִיָּהוּן וְאוֹתִיב יְתִיָּהוּן תְּמָן 12 מִנְעַ יְתִיָּהוּן מִלְקָרְבָּא
- קוֹרְבָּנִין 13 חָבִילָנָא יְתִיָּה חֲמִישׁ קְרוּיָא 14 זַבְבִּינִתָּ תְּרִין תּוֹרִין לְאַחֻוּהִי דְאַבְוָהִי 15 בְּנֵי תְּמָן תְּלַתָּה מְדַבְּחִין
- 16 יְתִיבוּ תְּמָן עָסָר שְׁנִין

LESSON SEVENTEEN

17.1 *Adjectives*

Adjectives occur in all three states, masculine and feminine. Thus, for שפיר *šappir*- (good, beautiful):

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Absolute	שפיר <i>šappir</i>	שפירין <i>šappirin</i>	שפירָא <i>šappirā</i>	שפירָאן <i>šappirān</i>
Construct	שפיר <i>šappir</i>	שפירי <i>šappire</i>	שפירָת <i>šappirat</i>	שפירָת <i>šappirāt</i>
Emphatic	שפירָא <i>šappirā</i>	שפירָא <i>šappirayyā</i>	שפירָתָא <i>šappiratā</i>	שפירָתָא <i>šappirātā</i>

An attributive, or modifying, adjective follows its noun and agrees with it in number, gender, and state (except for the construct; see below).

עולמָא שפירָא *ʕulemā šappirā* the handsome boy;
 עולמָתָא שפירָתָא *ʕulemātā šappiratā* the beautiful girl;
 עמָא סגִיָא *ʕammā saggiyā* the numerous people;
 עַם סגִי *ʕam saggi* a numerous people;
 נשָׂא תבָאָא *nəšayyā tābātā* the good women;
 גברָא תבָאָא *gabrayyā tābayyā* the good men.

A predicate adjective always stands in the absolute state and agrees with its noun in number and gender:

מלכָא תב *Malkā tīb*. The king is good.
 מלכָתָא תבָא *Malkātā tībā*. The queen is good.

An attributive adjective modifying either noun in a construct phrase must stand after the whole phrase:

עבדֵי מלכָא בישָא *ʕabde malkā bišā* the servants of the wicked king;
 עבדֵי מלכָא בישָׂא *ʕabde malkā bišayyā* the wicked servants of the king.

The construct state of adjectives is used only with a following qualifying noun, as in

איתָא שפירָת חזו *ʔittātā šappirat həzu* a woman beautiful in appearance.

Many adjectives have corresponding stative G verbs; the more important of these are noted in the vocabularies.

17.2 *The Existential Particles* איה *ʔit* and ליה *let*

The existential particle איה *ʔit* '(there) is, are' corresponds to BH ישׁ *yēš*:

איה חילָא בידֵי *ʔit həlā b-idi* there is power in my hand.

With לוֹ, it may be translated 'to have':

אֵית לִי סַגִּי *ʔit li saggi* I have much (lit.: there is to me much).

אֵית may take the pronominal suffixes that appear on plural nouns: אֵיתוּהִי *ʔitóhi* he is, אֵיתִיכֻן *ʔitekón* you (mp) are.

The negative is לֵית *let* (there) is/are not, corresponding to BH אֵין *ʔên*:

לֵית אָנָשׁ עִמָּנָא *let ʔanāš ʕimmánā* there is no man with us.

With a pronominal suffix, the form is לֵית- *lāyət-*: לֵיתוּהִי *ʕulemā lāyətóhi* the boy is not (here).

Vocabulary 17

Noun:

עֵינָא *ʕenā* (f.; pl. עֵינַיָא *ʕenayyā*) eye; well, spring; בְּעֵינֵי *bə-ʕene* in the eyes of, in the opinion of.

Adjectives:

בִּישׁ *biš* bad, evil, wicked; בָּאֵשׁ *bəʔeš* G to be/become/seem bad.

זָעִיר *zəʕer* small.

חֲדָתָא *ħadat* new (f. abs. חֲדָתָא *ħadtā*; emph. m. חֲדָתָא *ħadtā*, f. חֲדָתָא *ħadattā*).

חָיִב *ħayyāb* wicked, evil, guilty of crime.

חֲכִים *ħakkim* wise, clever.

טָב *tāb* good, just, pleasant.

סַגִּי *saggi* many, much, numerous; note: a final *š* reappears when any ending is added, e.g., ms emph. סַגִּיָא *saggiʔā*, mp abs. סַגִּיָין *saggiʔin*; סָגִי *səgi* G (conjugated like חָדִי *ħadi*) to be/become numerous.

עָתִיר *ʕattir* rich; עָתָר *ʕatar* G to be/become rich.

רַב *rab* great, big, important (sing. abs. f. רַבָּא *rabbā*; emph. m. רַבָּא *rabbā*, f. רַבָּתָא *rabbatā*; pl. emph. m. רַבְרַבָּיָא *rabrəbayyā*, f. רַבְרַבָּתָא *rabrəbātā*; abs. m. רַבְרַבִּין *rabrəbin*, f. רַבְרַבָּן *rabrəbān*). As a noun רַבָּא *rabbā* (pl. רַבְרַבָּיָא *rabrəbayyā*) means 'leader, prince, high official'.

שַׁפִּיר *šappir* beautiful, handsome, excellent; שַׁפָּר *šəpar* G to be/become good.

Other:

אֵית *ʔit* (there) is, are; with suffix אֵיתוּהִי *ʔitóhi* he is, etc.

לֵית *let* (there) is/are not; with suffix לֵיתוּהִי *lāyətóhi* he is not, etc.

Exercises

A.

1. šattā ṭābətā 2. birkətā rabbətā 3. qartā ḥədattā 4. šəbaʕ šənin ṭābān 5. nəhorayyā rabrəbayyā 6. memərə bišā 7. maktāšā rabbā 8. berā zəʕerətā 9. kokəbā šappirā 10. qurbānin saggiʔin.

1 שַׁתָּא טַבָּתָא 2 בִּרְכָתָא רַבָּתָא 3 קָרְתָא חֲדָתָא 4 שַׁבַּע שְׁנִין טַבָּן 5 נְהוֹרָיָא רַבְרַבָּיָא 6 מִמְרָא בִישָׁא
7 מְכַתְשָׁא רַבָּא 8 בִּירָא זְעִירָתָא 9 כּוֹכְבָא שַׁפִּירָא 10 קוֹרְבָנִין סַגִּיָין

B.

- 1 קרביא רברביא 2 מדבחא חדתא 3 כרמא זעירא 4 מכתשין סגיאין 5 חמרא חדתא 6 שמחן רברבין
7 אתרא בישא 8 מנין שפירין 9 בנן שפירין 10 מלכותא רבתא

C.

1. Šálnā lə-taršā rabbā də-qartā. 2. Man šəbad yāt mănā šappirā hāden? 3. Bəʔeš pitgām nəbiyā bə-šene malkā. 4. Millekon ṭābān laḥdā. 5. Gəzar qəyām ḥədat šimməhon. 6. Šəpar memar ʔizgaddā bə-šene malkəṭā. 7. ʔəmītu yāt ʔizgaddayyā ḥayyābayyā. 8. ʔəteb wa-ʔəmar: Šappirin pitgāmak bə-šenay. 9. ʔəqəmat yāt šulemā bišā qədām ʔəbūhi. 10. ʔappīqu yāt gabrayyā bišayyā mig-gawwəhon. 11. ʔayṭiʔat yāt šulemā zəʔerā ləwāt nəbiyā bə-hekələ. 12. ʔapréšit ben ṭābayyā u-ben bišayyā. 13. ʔaḥzi yātəhon yāt ʔaršā šappirətā. 14. Šawwi yātānā šam saggi bə-ʔaršā. 15. ʔoteb yātəhon bə-qirwin ḥadtān. 16. Qənəti ḥəmeš torān šappirān. 17. ʔaškāḥu yāt šabdā ḥayyābā bi-štar berā. 18. Yəhab gabrā šattirā yāt kol qinyāneh lə-malkā. 19. ʔit tiššāh gubrin bə-qartā. 20. let beh mayyā.

- 1 עלנא לתרעא רבא דקררתא 2 מן עבד ית מנא שפירא הדין 3 באיש פתגם נביא בעיני מלכא 4 מליכון
טבן לחדא 5 גזר קים חדת עמחון 6 שפר מימר איזגדא בעיני מלכחא 7 אמיתו ית אוגדא ח'ביא
8 אתיב זאמר שפירין פתגמך בעיני 9 אקימת ית עולימא בישא קדם אבוהי 10 אפיקו ית גבריא בישא
מגוהון 11 איתא ית עולימא זעירא לזת נביא בהיכלא 12 אפרשית בין טבא ובין בישא 13 אחזי
יתחון ית ארעא שפירתא 14 שוי יתנא עם סגיי בארעא 15 אותיב יתחון בקרוין חדתן 16 קניתי חמיש
תורן שפירן 17 אשכחו ית עבדא ח'בא בסטר בירא 18 יחב גברא עתירא ית כל קניניה למלכא
19 אית תשעה גוברין בנן קרתא 20 לית ביה מ'א

D.

- 1 חכים לחדא עולימא הדין 2 לא הויתי עתיר ביומא האינון 3 הוה בקרתא נביא חכימא 4 הוינא חיבין
בעיני עמא 5 הוו בנוהי שפירין וחכימין 6 מית עתירא וירית בריה ית כל קניניה

LESSON EIGHTEEN

18.1 G Verbs: the Active Participle

Participles are adjectives and, like other adjectives, they occur in all three states, masculine and feminine. Thus, for כָּתִיב *kāteb* (writing):

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Absolute	כָּתִיב <i>kāteb</i>	כְּתִיבִין <i>kātəbin</i>	כָּתִיבָּה <i>kātəbā</i>	כְּתִיבָּנָה <i>kātəbān</i>
Construct	כָּתִיב <i>kāteb</i>	כְּתִיבִי <i>kātəbe</i>	כָּתִיבָּה <i>kātəbat</i>	כְּתִיבָּת <i>kātəbāt</i>
Emphatic	כָּתִיבָּה <i>kātəbā</i>	כְּתִיבָּיָה <i>kātəbayyā</i>	כָּתִיבָּת <i>kātəbtā</i>	כְּתִיבָּתָה <i>kātəbātā</i>

Absolute forms of the G Participles of the various roots types:

Root type	Masc. Sg.	Fem. Sg.	Masc. Pl.	Fem. Pl.
Sound	כָּתִיב <i>kāteb</i>	כָּתִיבָּה <i>kātəbā</i>	כְּתִיבִין <i>kātəbin</i>	כְּתִיבָּנָה <i>kātəbān</i>
III–Guttural	שֹׁמֵר <i>šāmaʿ</i>	שֹׁמֵרָה <i>šāməʿā</i>	שֹׁמְרִין <i>šāməʿin</i>	שֹׁמְרָנָה <i>šāməʿān</i>
III–Weak	חָזֵק <i>hāze</i>	חָזֵקָה <i>hāzəyā</i>	חֲזָקִין <i>hāzan</i>	חֲזָקָנָה <i>hāzəyān</i>
Hollow	קָאֵם <i>qāʾem</i>	קָאֵמָה <i>qāyəmə</i>	קָאֵמִין <i>qāyəmin</i>	קָאֵמָנָה <i>qāyəmən</i>
Geminate	עָלֵל/עָלֵל <i>ʿālel/ʿāʾel</i>	עָלָה <i>ʿallā</i>	עָלִין <i>ʿallin</i>	עָלָנָה <i>ʿallān</i>

Notes:

- Verbs I–n, I–y, I–ʔ, I–Guttural and II–Guttural follow the sound type.
- Verbs III–Guttural also include III–r, e.g., נָטָר *nāṭar* guarding, אָמַר *ʾāmar* saying.
- In verbs III–Weak the original third radical -y- reappears in the feminine forms. Note also the unusual masc. plural form *hāzan*. See Paradigm A.4 for all III–Weak forms.
- Note that Hollow verbs show ʔ before *e* (קָאֵם *qāʾem*), *y* before *a* (קָאֵמִין *qāyəmin*, etc.).
- In Geminate roots, the masc. sg. is either regular (עָלֵל *ʿālel*) or patterned after the Hollow root form (עָלֵל *ʿāʾel*); in the other forms, the -a- between *C*₂ and *C*₃ is lost (e.g., *ʿāləlin* > *ʿallin*).

The participles are normally employed as predicates of their respective clauses. They may, however, be used attributively, where, like any other adjective, agreement with the state of the noun modified is required, e.g.,

גַּבְרָא כָּתִיבָּה *gabrā kātəbā* the writing man;
 אִיתָתָא כָּתִיבָּתָה *ʾittatā kātəbtā* the writing woman.

These are unusual constructions, however, and alternate constructions with the relative *də-* and the absolute are preferred:

גַּבְרָא דְכָתִיב *gabrā də-kāteb*;
 אִיתָתָא דְכָתִיבָּה *ʾittatā də-kātəbā*.

də- + Participle may also be used nominally, i.e., without an antecedent, in the sense of ‘the one who, those who’ as the subject or object of a clause:

דֹּלֵק *də-sāleq* the one who is going up;
 דֹּלְקִין *də-sāləqin* those who are going up.

In general the active participle describes action in progress. In isolated sentences it corresponds to the English present progressive, or to the immediate future (is about to ...), or to a habitual form of any tense:

גִּבְרַיָּא נִפְקִין מִקְּרָתָא *Gubrayyā nāpəqin miq-qartā*. The men are leaving (are going to leave, are about to leave, leave) the city.

Frequently, however, especially when translating Hebrew circumstantial clauses, a past tense is required in English. Note the idiom involved with verbs of perception and the particle הָא *hā*:

הָאזַּא וְהָא גַּבְרָא רָהֵף לִקְדָּמוּתֵהּ *Həzā wə-hā gabrā rāheṭ lə-qaddāmuteh*. He saw a man running to meet him.

A predicate complement is otherwise usually expressed with *də-* or a circumstantial clause:

פִּשְׁכַּח יָת גַּבְרָא דְקָאִים בְּסִטָּר בִּירָא *Paškaḥ yāt gabrā də-qā?em bi-sṭar berā*.
 or פִּשְׁכַּח יָת גַּבְרָא וְהוּא קָאִים בְּסִטָּר בִּירָא *Paškaḥ yāt gabrā wə-hu? qā?em bi-sṭar berā*.
 He found the man standing beside the well.

An isolated sentence expressing progressive action in past time employs הָוָה *həwāh* plus the participle:

הָוּ נָהָתִין לְמִצְרָיִם *Həwə nāḥətin lə-Miṣrāyim*. They were going (or: used to go) down to Egypt.

The active participle is also used in translating the Hebrew idioms involving the notion of ‘gradually, steadily’:

וַנֵּטַל אַבְרָם אֲזַיִל וְנֵטַל לְדָרוֹמָא *U-nṭal Abrām ʔāzel wə-nāṭel lə-dāromā*. And Abram travelled gradually southward (Gen 12:9; Hebrew הָלַךְ הַנֶּסֶע הַנִּגְבָּה).

18.2 The Independent Pronouns

אֲנָא <i>ʔanā</i>	I	אֲנַחְנָא <i>ʔanāḥnā</i>	we
אַתְּ <i>ʔatt</i>	you (ms)	אַתּוֹן <i>ʔattun</i>	you (mp)
אַתְּ <i>ʔatt</i>	you (fs)	אַתִּין <i>ʔattin</i>	you (fp)
הוּא <i>hu?</i>	he	אֵינוֹן <i>ʔinnun</i>	they (m)
הִיא <i>hi?</i>	she	אֵינִין <i>ʔinnin</i>	they (f)

These pronouns are used mainly as the subjects of non-verbal clauses, i.e., clauses with nominal, adverbial, adjectival, and participial predicates:

אֲנַחְנָא בְּקָרְתָּא *ʔanāḥnā bə-qartā*. We are in the city.

אַתּ שְׂפִירָא *ʔatt šappirā*. You (fs) are beautiful.

אֲנִי שָׂתִי חָמְרָא *ʔanā šāte yāt ḥamrā*. I am drinking the wine.

Third person forms may also appear as copulas when the predicate is a noun phrase:

אֲחִי הוּא מֶלֶכָא *ʔaḥi huʔ malkā* My brother is king.

אַתּ הִיא שְׂפִירָא *ʔatt hiʔ šappirā* You (fs) are beautiful.

Shortened forms of the 1st and 2nd person pronouns may be added directly to active participles to form a participial inflection:

יָכִילְנָא *yākelnā* I can, am able

דָּאֲנָא *dāʔennā* I judge

יָדָעְנָא *yādaʕnā* I know

יָדָעְאַתּ *yādaʕatt* you (ms) know

יָדָעְנָנּא *yādaʕinnan* we know

יָדָעְנָתּוּנּא *yādaʕittun* you (mp) know

(These forms are not very frequent, but appear to be proper to Targumic Aramaic and not borrowings from other dialects.)

18.3 The ‘Tens’ and Higher Numbers

עֶסְרִין/עֶשְׂרִין *ʕasrin* twenty

תְּלָתִין *telātin* thirty

אַרְבָּעִין *ʔarbəʕin* forty

חֲמִשִּׁין *ḥamšin* fifty

שִׁטִּין *šittin* sixty

שִׁבְעִין/שְׁבַעִין *šabʕin/šibʕin* seventy

תִּמְנָנּא *təmānan* eighty

תִּשְׁעִין *tišʕin* ninety

מֵאָה *məʔāh* hundred (f.)

מֵאָתָן *mā(ʔ)tan* two hundred

אַרְבַּע מֵאָה *ʔarbaʕ məʔāh* four hundred

אַלָּפ *ʔalap* thousand

אַרְבַּע אַלָּפִין *ʔarbəʕāh ʔalpin* four thousand

The ‘tens’ are usually followed by pl. nouns: עֶסְרִין שָׁנִין *ʕasrin šanin* twenty years; אַרְבָּעִין לַיְלֹתַי *ʔarbəʕin yəmāmin wə-ʔarbəʕin lelāwān* forty days and forty nights.

18.4 Gentilics and Other Adjectives in אַיִ/אַיִ -ay/-āy; Plurals in אַיִ -e

Gentilics such as מִצְרָיִ/מִצְרָיִ *Miṣray/Miṣrāy* ‘Egyptian’ have the following forms:

	Masc. Singular	Masc. Plural	Feminine Singular	Fem. Plural
Abs.	מִצְרָיִ/מִצְרָי <i>Miṣray/āy</i>	מִצְרָאִין <i>Miṣrāʔin</i>	מִצְרָאָה <i>Miṣrāʔā</i>	מִצְרָאָנּא <i>Miṣrāʔān</i>
Cstr.	מִצְרָיִ/מִצְרָי <i>Miṣray/āy</i>	מִצְרָאִי <i>Miṣrāʔe</i>	—	—
Emph.	מִצְרָאָה <i>Miṣrāʔā</i>	מִצְרָאִי <i>Miṣrāʔe</i>	מִצְרֵיתָא <i>Miṣretā</i>	מִצְרֵייתָא <i>Miṣrayyātā</i>

For the Fem. Sg. Emph., there also occur forms like מִצְרֵיתָא *Miṣritā* and מִצְרֵייתָא *Miṣrāyītā*; for the Fem. Pl. Emph., also מִצְרֵייתָא *Miṣrāyātā*.

y may replace ʔ in all forms: e.g., Masc. Pl. Emph. מִצְרָאִי *Miṣrāye*, Fem. Sg. Abs. מִצְרָאִי *Miṣrāyā*.

Note especially the Masc. Pl. Emph. in אַיִ -e, which therefore has the same form as the

Cstr. This Emph. form is also found occasionally on other nouns and adjectives, usually nonhuman referents; such plurals tend to be collective (a class of things), less definite, and/or generic: e.g., כּוֹל אֵילָנִי *kol ʔilāne* ‘all the trees’; תּוֹרֵי *tore* ‘cattle’; וְלִזְעִירֵי ... לַסֵּנִי *la-saggiʔe ... wa-li-zʕere* ‘to the larger ones ... and to the smaller ones’.

Vocabulary 18

Verbs:

- הָיָה *hayā* G to live, be alive; הָיָה (f. הָיָה *hayyā*; adj.) alive, living.
 פָּקַד *paqqed* D to command (usually followed by direct command using the imperative [below, §19.1]; it may also be used in the sense ‘to put someone (*yāt*) in charge of (*ʕal*)’).

Nouns:

- אֹרֶחַ *ʔorhā* (occasionally אֹרֶחַ *ʔurhā*; f.; cstr/abs. אֹרֶחַ *ʔóraḥ*; pl. abs. אֹרְחָן *ʔorḥān*) way, road; conduct, behavior.
 אֹרֶיֶת *ʔorāytā* the Torah.
 כַּלְתָּה *kallātā* daughter-in-law.
 נַפְשָׁה *napšā* (abs./cstr. נַפְשָׁה *napāš*; f.; pl. נַפְשָׁתָה *napšātā*) soul, person.
 רֹעֵי *rāʕyā* (cstr. רֹעֵי *rāʕe*; pl. רֹעֵי *rāʕwātā*) shepherd, herdsman; contrast with the participle רֹעֵי *rāʕe* (pl. רֹעֵי *rāʕan*).

Names:

- כְּנַעֲנִי *Kənaʕənāʔā* Canaanite, pl. כְּנַעֲנִי *Kənaʕənāʔe* the Canaanites.
 מִצְרָיִם *Miṣrāʔā* Egyptian, pl. מִצְרָיִם *Miṣrāʔe* the Egyptians.
 פְּלִשְׁתִּי *Pəlišṭāʔā* Philistine, pl. פְּלִשְׁתִּי *Pəlišṭāʔe* the Philistines.

Other:

- בְּכֵן *bəken* (adv.) at that time, in those days.
 הֵא *hā* (presentation particle, corresponding to Hebrew הֵנָּה *hinnēh*) now (then), look, here (is/are).
 כַּמָּה *kəmə dā-* (conj.) according as, as.
 תָּקֵן *tāqen* (adj.; f. תָּקֵנָה *tāqənā*) good, proper, correct, in good order.
 תַּקִּיף *taqqip* (adj.; f. תַּקִּיפָה *taqqipā*) strong, powerful, severe. There is considerable confusion in the texts among the forms *taqqip* (adj.), *tāqep* (participle), and *taqep* (stative verb), all spelled תַּקִּיף. The feminine and plural forms are distinct, however: *taqqipā*, *tāqapā*, *taqépat*. The same confusion prevails with *tāqen* above. Blend forms such as *taqqep* and *taqqen* also occur, but are probably incorrect.

Exercises

A.

1. kapnā taqqipā 2. napšā hayyətā 3. malkayyā taqqipayyā 4. ʔóraḥ tāqənā 5. mille ʔorāytā hādā 6. ʕasrin gubrin 7. ʔarbəʕin wa-ḥmeš napšān 8. təmānan u-tmānəyāh

gabrin 9. tišš'in u-tlāt ʔəṭānān 10. ʔorhān tāqənān 11. Kalləti šappirā lahdā. 12. Həwo Pəlišṭāʔe bəken bə-ʔarṣā. 13. Həyā məʔāh wə-ʕasrin šənin. 14. Lā həyā mātan šənin. 15. Rāšəwāti gubrin bišin. 16. ʕəraq bə-ʔóraḥ ʔurā. 17. Yādaṣnā ʔəre bəṛāk ḥay. 18. Hā ʔittəṭāk.

1 כפנא תקיפא 2 נפשא חייתא 3 מלכיא תקיפא 4 אורח תקנא 5 מלי אורייתא הדיא 6 עסרין גוברין
7 ארבעין וחמיש נפשן 8 תמן ותמניה גברין 9 תישעין ותלת אלתן 10 אורחן תקנן 11 כלתי שפירא
לחדא 12 הו פלשתאי בכין בארעא 13 היא מאה ועסרין שנין 14 לא היא מאתן שנין 15 רעותי
גוברין בישין 16 ערק באורח לורא 17 ידענא ארי ברך חי. 18 הא איתתך.

B.

1. Lā həwāh yādaṣ ʔəre mītat kalləteh. 2. yādaṣnā ʔəre ʔinnun ʔākəlin tammān lahmā. 3. Həwo ʔəzəlin bə-ʔóraḥ mešəṛā. 4. Həzā wə-hā təlātāh gubrin ʔātan lə-qaddāmuteh. 5. Mā ʔatt bāne hākā? ʔənā bāne betā ḥadṭā. 6. ʔənā gāzar yāt qəyāmā hāden ʕimməkon wə-ʕim bənekəkon. 7. Lə-ʔān ʔattun nāsəbin yāt mekəlā hāden? 8. ʔənā ʕərəqā ʔəre dāḥəlā ʔənā qədām baʕli. 9. Wa-hwo Mišrāʔe dāḥəqin yātəhon. 10. Ləmə ʔatt dāʔar hākā ʕimmānā? 11. Dāʔennā yātəkon wə-yāt kol pitgāmekon. 12. Wə-ʔinnun həwo ḥadan ʕal pitgāmayyā hāʔinnun. 13. Mā ʔattun ḥāzan qədāmekon bə-ʔorhā? 14. Hu? yāheb lānā mayyā u-mekəlā. 15. ʔaškāḥu yāt nəbiyā wə-hu? yāteb bi-traṣ qartā. 16. Hodāʕit yāteh ʔəre bəreh māʔet. 17. Lā yəkelnā lə-ʔaškāḥuteh. 18. Lā yəkelnā lə-ʔaškāḥuteh. 19. Wa-hwāʔā kol ʔorḥātəhon tāqənān qədām Yy. 20. Həwénā nāḥətin lə-Mišrāyim. 21. Lā nāseb ʔənā yāt qinyānāk. 22. Hā tārekt yāti me-ʔarṣā hāden. 23. ʔənā hā gāzar qəyāmi ʕimmāk.

1 לא הוה ידי ארי מיתת כלתיה 2 ידענא ארי אינן אכלין תמן לחמא 3 הו אולין באורח מישרא
4 חוה וזא תלתא גוברין אלתן לקדמותיה 5 מא אלת בני הכא אלא בני ביתא חדחא 6 אלא גזר ית
קימא הדין עמכון ועם בניכון 7 לאן אלתון נסבין ית מיכלא הדין 8 אלא ערקא ארי דחלא אלא קדם
בעלי 9 והו מצראי דחקין יתהון 10 למא אלת דאר הכא עמנא 11 דאינא יתכון וית כל פתגמכון
12 ואינן הו חדן על פתגמא האינן 13 מא אלתון חון קדמיכון באורחא 14 הוא יתיב לנא מיא ומיכלא
15 אשכחו ית נביא והוא יתיב בתרע קרתא 16 הודעית יתיה ארי בריה מאית 17 לא יכילנא לאשכחותיה
18 לא יכילנא לאשכחותיה 19 והלאה כל אורחתהון תקנן קדם יי 20 הויןא נחתין למצרים 21 לא נסיב
אלא ית קינאך 22 הא תריכת יתי מארעא הדין 23 אלא הא גזר קימי עימד

C.

1 חוה והא אינן רדפין בתרודהי 2 מא אתין שתין אנחנא שתין חמרא 3 אן אחוהי רען ית ענהון 4 לאן
שלח ית רעותיה 5 לא הו עבדין כמה דפקיד אבוהון 6 פקיד מלכא גוברין עלוהי ואלויאו יתיה
למברא לקרתא

LESSON NINETEEN

19.1 G Verbs: Imperfect and Imperative

(a) Sound Roots

(i) Perfect כתב *katab*:

Imperfect*

3ms	יכתוב	<i>yiktob</i>	3mp	יכתבון	<i>yiktābun</i>
3fs	תכתוב	<i>tiktob</i>	3fp	יכתבנ	<i>yiktābān</i>
2ms	תכתוב	<i>tiktob</i>	2mp	תכתבון	<i>tiktābun</i>
2fs	תכתבין	<i>tiktābin</i>	2fp	תכתבנ	<i>tiktābān</i>
1cs	אכתוב	<i>ʔiktob</i> **	1cp	נכתוב	<i>niktob</i>

*Occasionally, the second vowel is *u* rather than *o*: יכתוב *yiktub*, תכתוב *tiktub*.

**In some mss, the 1cs is written אכתוב *ʔaktob* (reflecting Tiberian אכתוב).

Imperative

ms	כתוב	<i>kātib</i>	mp	כתובו	<i>kātūbu</i>
fs	כתובי	<i>kātūbi</i>	fp	כתובא	<i>kātūbā</i>

(ii) Perfect תקף *taqep*:

Imperfect

3ms	יתקף	<i>yitqap</i>	3mp	יתקפון	<i>yitqāpun</i>
3fs	תתקף	<i>titqap</i>	3fp	יתקפנ	<i>yitqāpān</i>
2ms	תתקף	<i>titqap</i>	2mp	תתקפון	<i>titqāpun</i>
2fs	תתקפין	<i>titqāpin</i>	2fp	תתקפנ	<i>titqāpān</i>
1cs	אתקף	<i>ʔitqap</i>	1cp	נתקף	<i>nitqap</i>

Imperative

ms	תקף	<i>tāqap</i>	mp	תקפו	<i>tāqāpu</i>
fs	תקפי	<i>tāqāpi</i>	fp	תקפא	<i>tāqāpā</i>

Most active transitive verbs have *-o-* as the stem vowel of the Imperfect and Imperative; most stative verbs have *-a-*. There is some mixing of types, however, as the following list shows:

זבן ~ יזבון	<i>zaban ~ yizbon</i>	סגד ~ יסגדו	<i>saged ~ yisgod</i>
כתב ~ יכתוב	<i>katab ~ yiktob</i>	שכב ~ ישכבו	<i>šakeb ~ yiškob</i>
קטל ~ יקטלו	<i>qatal ~ yiqtol</i>		
רדף ~ ירדפו	<i>rādap ~ yirdop</i>	קרב ~ יקרבו	<i>qareb ~ yiqrab</i> *
שבק ~ ישבוק	<i>šabaq ~ yišboq</i>	תקף ~ יתקפו	<i>tāqep ~ yitqap</i>

פרס ~ יפריס *pāras ~ yipres*

*Imperative sing. קרב *qarab*, pl. קריבו *qaribu*.

(b) Roots II–Guttural, III–Guttural

Verbs from roots II–Guttural and III–Guttural (including III–*r*) have stem vowel *-a-* in the Imperfect and the Imperative:

גָּזַר ~ יִגְזֹר <i>gəzar ~ yigzar</i>	יִרְחֹט ~ רָחַט <i>rəhaṭ ~ yirhaṭ</i>
דָּבַר ~ יִדְבֹּר <i>dəbar ~ yidbar</i>	יִשְׁלַח ~ שָׁלַח <i>šəlah ~ yišlah</i>
טָמַר ~ יִטְמֹר <i>ṭamar ~ yiṭmar</i>	יִשְׁמַע ~ שָׁמַע <i>šəmaʿ ~ yišmaʿ</i>
מָנַע ~ יִמְנֹעַ <i>mənaʿ ~ yimnaʿ</i>	יִתְבַּר ~ תָּבַר <i>təbar ~ yitbar</i>
מָסַר ~ יִמְסֹר <i>məsar ~ yimsar</i>	
פָּלַח ~ יִפְלֹחַ <i>pəlah ~ yiplah</i>	יִדְחֹל ~ דָּחַל <i>dəḥel ~ yidḥal</i>
פָּתַח ~ יִפְתֹּחַ <i>pataḥ ~ yiptaḥ</i>	יִרְחֵם ~ רָחַם <i>rəḥem ~ yirḥam</i>

But note דָּחַק ~ יִדְחֹק *dəḥaq ~ yidḥoq* with Imperfect in *-o-*.

(c) Roots I–*ḥ*, I–*h*, and I–*ʿ*

Roots I–*ḥ* and I–*h* are essentially regular: יִהְפֹּךְ *yihpak*.

Roots I–*ʿ*, however, require special note, especially the Imperative forms:

ʿabar: Imperfect

3ms יַעֲבֹר <i>yaʿbar</i>	3mp יַעֲבִירוּן <i>yaʿbərūn</i>
or יַעֲבִיר <i>yaʿbir</i>	or יַעֲבִירוּ <i>yaʿbirūn</i>

Imperative

ms עֲבֹר <i>ʿabar</i>	mp עֲבִירוּ <i>ʿabāru</i>
or עִבֹר <i>ʿebar</i>	or עִבִּירוּ <i>ʿebāru</i>
or עִבֹר <i>ʿibar</i>	

ʿabad: Imperfect (note *-a-* in the prefix, and stem vowel *-e-*)

3ms יַעֲבִיד <i>yaʿbed</i>	3mp יַעֲבִידוּן <i>yaʿbədūn</i>
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Imperative

ms עִבִּיד <i>ʿibed</i>	mp עֲבִידוּ <i>ʿabīdu</i>
or עֲבִיד <i>ʿabed</i>	

ʿaraq: Imperfect

3ms יַעֲרֹק <i>yaʿroq</i>	3mp יַעֲרִקוּן <i>yaʿrəqun</i>
or יַעֲרִיק <i>yaʿiroq</i>	or יַעֲרִיקוּן <i>yaʿirqun</i>

19.2 Uses of the Imperfect

(a) The Imperfect is most frequently used to express the future tense in both main and subordinate clauses.

(b) If the context requires, the Imperfect may be translated as an injunctive, i.e., cohortative in the 1st person (e.g., ‘let us write’), jussive in the 3rd person (‘let him write’ ‘may he write’).

(c) The negative Imperfect of the 2nd person is regularly used as the negative of the Imperative (which itself may not be negated): לֹא תִכְתֹּב *lā tiktob* do not write.

(d) After the conjunctions בְּדִיל *bədil dā-* (so that, in order that) and דִּילְמָא *dilmā* (lest, so that not), the Imperfect expresses purpose or result: בְּדִיל דִּיכְתֹּב *bədil dā-yiktob* so that he may write; דִּילְמָא יכְתֹּב *dilmā yiktob* lest he write.

(e) Note that there are no “converted” tenses: וְכָתַב *u-ktab* and he wrote; וְתִכְתֹּב *wə-tiktob* and she will write.

Vocabulary 19

Nouns:

אֲנָשִׁא *ʔanāšā* (cstr./abs. אֲנָשׁ *ʔanāš*; pl. -*ayyā*, cstr. -*e*) man, men; the singular form may be used as a collective term.

מַצְוֵתָא *maṣṣutā* (f.; abs. מַצְוָה *maṣṣu*, cstr. מַצְוֵת *maṣṣut*) quarrel, strife.

אֲחָתָא *ʔəḥātā* (cstr./abs. אֲחָה *ʔəḥāt*) sister; ‘my sister’ may appear as אֲחָתִי *ʔəḥāti* or אֲחָת *ʔəḥāt*; pl. אֲחָתָא *ʔəḥ(h)əwātā*.

Other:

בְּדִיל *bədil* (prep.; suffixes as on *ləwāt*, §4.1) because of, for the sake of.

בְּדִיל דָּ- *bədil dā-* (conj.) so that, in order that (with Imperfect).

דִּילְמָא *dilmā* (conj.) lest, so that not (with Imperfect).

Exercises

A.

1. Nirdop bātərehon bə-šaprā. 2. Yiqrəbān lə-qartānā bə-ramšā. 3. Yiktob lānā. 4. Lā ʔišboq yātik wə-yāt ʕammik. 5. Nəḥītu lə-Miṣrāyim bədil də-yizbənun mekolā tammān. 6. Lā nisgod qədāmehon. 7. Niškob hākā ʕad šaprā. 8. Həwāt maṣṣutā ben ʔənāš beti lə-ben ʔənāš beteh. 9. Yipləḥān qədām malkā hāhu?. 10. Nimsar yāteh bə-yad gabrayyā hāʔinnun. 11. Lā tidbərān yāt ʔəḥātəken ʕimməken. 12. Səgod qədāmóhi dilmā yitqap leh wə-yiqtol yātāk.

1 נרדוף בתדירותך 2 יקרבת לקרבתא ברמשא 3 יכתוב לנא 4 לא אשבוק יתיך וית עמך
5 נחיתו למצרים בדיל דיזבנון מיכלא תמן 6 לא נסגוד קדמינון 7 נשכוב הכא עד צפרא 8 הות
מצותא בין אנש ביתי לבין אנש ביתיה 9 יפלחן קדם מלכא ההוא 10 נמסר יתיה ביד גברא האינון
11 לא תדברן ית אחתכין עימכין 12 סגוד קדמוהי דילמא יתקף ליה ויקטול יתך

B.

1 יגורון קים עימנא 2 לא ימנע יתנא מלמיזל 3 לא תדחלין ברתי 4 שמעו ית פיתגמי בני 5 לא
תעבדון ית פיתגמיא בשיא האילין 6 נערוק דילמא יקטול יתנא 7 עבר בנהרא וקרב לקרתא רבתא
8 יעבדון קרבא עמנא

LESSON TWENTY

20.1 *G Verbs: Imperfect and Imperative (continued)*

(d) Roots I–ʔ

These regularly have the preformative vowel *-e-* in the Imperfect. This vowel is optionally transferred to the Imperative as well.

Perfect	Imperfect (ms)	Imperfect (mp)	Imperative (ms)
אָחַד <i>ʔəḥad</i>	יֵחַד <i>yəḥod</i>	יֵחַדוּן <i>yəḥədun</i>	אָחַד <i>ʔəḥod</i> or אֵיחַד <i>ʔəḥod</i> mp אֵחַדוּ <i>ʔəḥúdu</i> / אֵחַדוּ <i>ʔəḥúdu</i>
אָכַל <i>ʔakal</i>	יֵכֹל <i>yekol</i>	יֵכֹלוּן <i>yekəlun</i>	אָכַל <i>ʔakul</i> or אֵכֹל <i>ʔekul</i>
אָבַד <i>ʔabad</i>	יֵבֵד <i>yebad</i>	יֵבֵדוּן <i>yebədun</i>	
אָמַר <i>ʔamar</i>	יֵמַר <i>yemar</i>	יֵמַרוּן <i>yemərun</i>	אָמַר <i>ʔamar</i> or אֵמַר <i>ʔemar</i>
אָסַר <i>ʔasar</i>	יֵסַר <i>yesar</i>	יֵסַרוּן <i>yesərun</i>	
אָזַל <i>ʔazal</i>	יֵזֵל <i>yezel</i>	יֵזֵלוּן <i>yezəlun</i>	אֵזֵל <i>ʔizel</i> or אֵזֵל <i>ʔezel</i> mp אֵזֵלוּ <i>ʔizílu</i> / אֵזֵלוּ <i>ʔezílu</i>

(e) Roots I–n

These show regular assimilation of the *-n-* in the Imperfect, and a short Imperative form without the first radical.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
נָטַל <i>nəṭal</i>	יִטֹּל <i>yittol</i>	יִטֹּלוּן <i>yittəlun</i>	טֹל <i>tol</i>	טֹלוּ <i>túlu</i>
נָפַק <i>nəpaq</i>	יִפּוֹק <i>yippoq</i>	יִפּוֹקוּן <i>yippəqun</i>	פּוֹק <i>poq</i>	פּוֹקוּ <i>púqu</i>
נָשַׁב <i>nəṣab</i>	יִשְׁשׁוֹב <i>yiššob</i>	יִשְׁשׁוֹבוּן <i>yiššəbun</i>	שׁוֹב <i>šob</i>	שׁוֹבוּ <i>šúbu</i>
נָחַת <i>nəḥat</i>	יֵחַת <i>yəhot</i>	יֵחַתוּן <i>yəḥəṭun</i>	חַת <i>ḥot</i>	חַתוּ <i>ḥútu</i>
נָטַר <i>nəṭar</i>	יִטֵּר <i>yittar</i>	יִטֵּרוּן <i>yittərun</i>	טֵר <i>ṭar</i>	טֵרוּ <i>ṭáru</i>
נָסַב <i>nəseb</i>	יִסַּב <i>yissab</i>	יִסַּבוּן <i>yissəbun</i>	סַב <i>sab</i>	סַבוּ <i>sábu</i>
נָפַל <i>nəpal</i>	יִפֵּל <i>yippel</i>	יִפֵּלוּן <i>yippəlun</i>		
(יָחַב <i>yəḥab</i>)	יִתֵּן <i>yitten</i>	יִתֵּנוּן <i>yittənun</i>		
סָלַק <i>səleq</i>	יִסַּק <i>yissaq</i>	יִסַּקוּן <i>yissəqun</i>	סַק <i>saq</i>	סַקוּ <i>sáqu</i>

(f) Roots I–y

These constitute a very mixed group and should be learned individually.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
יָתִיב <i>yəteb</i>	יִתֵּב <i>yitteb</i>	יִתֵּבוּן <i>yittəbun</i>	תִּיב <i>tib</i>	תִּיבוּ <i>tíbu</i>
יָלִיד <i>yələd</i>	יֵלִיד <i>yəlid</i>	יֵלִידוּן <i>yəlidun</i>		
יָדַע <i>yədaʕ</i>	יֵדַע <i>yiddaʕ</i>	יֵדַעוּן <i>yiddəʕun</i>	דַּע <i>daʕ</i>	דַּעוּ <i>dáʕu</i>
יָחַב <i>yəḥab</i>	— —	— —	חַב <i>hab</i>	חַבוּ <i>hábu</i>
יָרֵת <i>yəret</i>	יֵרֵת <i>yerat</i>	יֵרֵתוּן <i>yerəṭun</i>		
יָכַל <i>yəkel</i>	יֵכֹל <i>yikkol</i>	יֵכֹלוּן <i>yikkəlun</i>		

Vocabulary 20

Verb:

אַשַׁד *ʔəšad* (imperf. יֵשֹׁד *yešod*) to pour out, shed, deposit.

Noun:

דָּמָא *dāmā* (abs./cstr. דָּם) blood.

Other:

כַּעַן *kəʕan* (adv.) now, so now, now then.

Exercises

A.

1. Yebədān bə-ʔarʕā hāhi? 2. U-kʕan nezel lə-hekəlā. 3. ʔeḥúdi yāt daššā bātərak. 4. Lā yekəlun mil-laḥmā hāden. 5. Nesar yātəkon dilmā tikkəlun lə-miʕraq. 6. Mā nemar ləhon? 7. Sábu yāt laḥmā wə-hábu yāteh la-ʔənāše beteh. 8. Niktob ləkon bədil də-tiddəʕun yāt pitgāmayyā hāʔillen. 9. U-kʕan nitteb hākā wə-nekol. 10. Tib tammān wə-ʔar yāt ʕānā. 11. Ḥúti lə-nahrā. 12. Niṭṭol bə-ʕaprā. 13. Lā tešədun dam ʔəḥúnā.

1 יֵיבְדֵן בְּאַרְעָא הֵחִיָּא 2 וְכַעַן נִיזִיל לְהִיכָלָא 3 אִיחֻדִּי יֵת דְּשָׂא בְּתַרְךָ 4 לֹא יֵיכְלֹון מִלְּחָמָא הֵדִין
5 נִיֶּסֶר יֵתְכֹון דִּילְמָא תְּכַלֹּון לְמִיעָרְק 6 מָא נִימֶר לְהֹון 7 סָבוּ יֵת לְחָמָא וְהָבוּ יֵתִיה לְאַנְשֵׁי בֵיתִיה
8 נִכְתֹּוב לְכֹון בְּדִיל דְּתִידְעֹון יֵת פִּיתְגָמַיָּא הֵאִילִין 9 וְכַעַן נִתְיֵב הֵכָא וְנִיכֹול 10 תִּיב תַּמָּן וְאַר יֵת ʕָנָא
11 חֻתִּי לְנַהֲרָא 12 נִיטֹול בְּצַפְרָא 13 לֹא תִישְׂדֹון דָּם אֲחֻנָּא

B.

1 לֹא תִתִּיב תַּמָּן 2 סְקוּ לְשׁוּרִיָּא 3 יִפִּיל בְּקִרְבָּא הַהוּא 4 וְכַעַן לֹא נִשְׁבֹּק יֵת עֲמָנָא וִית קִרְתָּנָא 5 לֹא
יִכֹול לְמִיִּסְק לְקִרְתָּא 6 מִן יִירֵת יֵת קִינִינִי 7 יִיחַתֹון לְמִצְרִים 8 הֵב לִי יֵת כִּסְפָּא בְּדִיל דְּאִיזְבֹון יֵת
מְנִיָּא הֵאִילִין

LESSON TWENTY-ONE

21.1 *G Verbs: Imperfect and Imperative (concluded)*

(g) Roots III–Weak

All verbs from roots III–Weak are inflected alike; e.g., בָּנָא:

Imperfect

3ms	יִבְנֶה <i>yibne</i>	3mp	יִבְנוּ <i>yibnon</i>
3fs	תִּבְנֶה <i>tibne</i>	3fp	יִבְנֶינָה <i>yibnəyān</i>
2ms	תִּבְנֶה <i>tibne</i>	2mp	תִּבְנוּ <i>tibnon</i>
2fs	תִּבְנִי <i>tibnan</i>	2fp	תִּבְנֶינָה <i>tibnəyān</i>
1cs	אִבְנֶה <i>ʔibne</i>	1cp	נִבְנֶה <i>nibne</i>

Imperative

ms	בִּנֵּה/בְּנֵה <i>bəne/bəni</i>	mp	בְּנוּ <i>bəno</i>
fs	בִּנִּי <i>bəni</i>	fp	בְּנִינָה <i>bənáʔā</i>

Similarly from חָדַי *ḥadi*: יִחְדֶּה *yihde*, יִחְדּוּ *yihdon*, etc. The Imperfect of אָתָּא *ʔatā* is regular (יֵתֶה *yete*, יֵתוּ *yeton*, etc.); the Imperative of אָתָּא *ʔatā* is ms אִתָּא *ʔitā* (also אֵתָּא *ʔetā*), fs אִתִּי *ʔeta*, mp אִתּוּ *ʔeto*.

The Imperfect of הָוָה *həwāh* is partly irregular:

3ms	יֵהֵי (יְהוּי) <i>yəhe (yihwe)</i>	3mp	יֵהוּ <i>yəhon</i>
3fs	תֵּהֵי (תְּהוּי) <i>təhe (tihwe)</i>	3fp	יֵהוּינָה <i>yihwəyān</i>
2ms	תֵּהֵי (תְּהוּי) <i>təhe (tihwe)</i>	2mp	תֵּהוּ <i>təhon</i>
2fs	תֵּהֵן <i>təhan</i>	2mp	תֵּהוּינָה <i>tihwəyān</i>
1cs	אֵהֵי/אֵהוּי <i>ʔehe/ʔihwe</i>	1cp	נֵהֵי <i>nəhe</i>

The forms יֵהוּי *yihwe* (3ms) and תֵּהוּי *tihwe* (3fs, 2ms) are quite rare; the 1cs variants occur about equally often.

Imperative

ms	הָוֵה/הָוִי <i>həwe/həwi</i>	mp	הָוּ <i>həwo</i>
fs	הָוִי/הָוִינָה <i>həwa/həway/həwáʔi</i>	fp	[הָוִינָה <i>həwáʔā</i>]

(h) Hollow Roots

Most follow the pattern of קָם *qām*:

Imperfect

3ms	יִקּוּם <i>yəqum</i>	3mp	יִקּוּמוּ <i>yəqumun</i>
3fs	תִּקּוּם <i>təqum</i>	3fp	יִקּוּמִינָה <i>yəqumān</i>
2ms	תִּקּוּם <i>təqum</i>	2mp	תִּקּוּמוּ <i>təqumun</i>
2fs	תִּקּוּמִי <i>təqumin</i>	2fp	תִּקּוּמִינָה <i>təqumān</i>
1cs	אִקּוּם <i>ʔəqum</i>	1cp	נִקּוּם <i>nəqum</i>

Imperative

ms	קום <i>qum</i>	mp	קומו <i>qúmu</i>
fs	קומי <i>qúmi</i>	fp	קומא <i>qúmā</i>

Similarly דָּר ~ יָדוּר *dār ~ yədur*, תָּב ~ יָתוּב *tāb ~ yətub*, מִית ~ יָמוּת *mit ~ yəmut*; but with *i* in the imperfect: דָּן ~ יָדִין *dān ~ yədin*.

(i) Geminate Roots

Imperfect

3ms	ייעול <i>yeʕol</i>	3mp	ייעלון <i>yeʕəlun</i>
3fs	תיעול <i>teʕol</i>	3fp	ייעלן <i>yeʕəlān</i>
2ms	תיעול <i>teʕol</i>	2mp	תיעלון <i>teʕəlun</i>
2fs	תיעלין <i>teʕəlin</i>	2fp	תיעלן <i>teʕəlān</i>
1cs	איעול <i>ʔeʕol</i>	1cp	ניעול <i>neʕol</i>

Imperative

ms	עול <i>ʕol</i>	mp	עולו <i>ʕulu</i>
fs	עולי <i>ʕuli</i>	fp	עולא <i>ʕulā</i>

Vocabulary 21

אם *ʔim* (conj.) if.

Exercises

A.

1. Yiḥdon kad yiḥzon yātāk. 2. Ḥútu lə-nahrā wə-lā tišton yāt mayyā. 3. ʔiqre ləhon bə-šaprā. 4. Neḥot lə-Miṣrāyim bədil də-niqne mekəlā tammān. 5. Sáqu lə-qirwekon wə-tíbu tammān ʕad šaprā. 6. Məne yāt kokəbayyā ʔim tikkol lə-mimne yātəhon. 7. Teton lə-hekəlā kad ʔiqre lə-kon. 8. W-ihe bə-yomā hāhu? u-the maṣṣutā benánā u-benehon. 9. ʔān nirʕe yāt ʕānānā? 10. Šúbu ʔilānā bəgo ginnətā. 11. ʔəṭub lə-ʔarʕi. 12. ʔitā ləwāti bədil da-ʔədin ʕal pitgāmāk.

1 יחֲדוֹן כַּד יִחְזוֹן יָאֵךְ 2 חוּתוֹ לְנַהֲרָא וְלֹא תִשְׁתּוֹן יֵת מַיָּא 3 אִיקְרִי לַהּוֹן בְּצַפְרָא 4 נִיחֲוֹת לְמַצְרִים בְּדִיל
דְּנִיקְנִי מִיכְלָא תִמֵּן 5 סְקוּ לְקִירוֹיְכוֹן וְתִיבּוּ תִמֵּן עַד צַפְרָא 6 מְנִי יֵת כּוֹכְבֵּיא אִם תְּכוּל לְמִימְנִי יִתְהוֹן
7 תִּיחֲוֹן לְהִיכְלָא כַּד אִקְרִי לְכוֹן 8 וִיהִי בִיחְמָא הֵהוּא וְתִהִי מְצוּתָא בִּינְנָא וְבִינְיָהוֹן 9 אֵן נִירְעִי יֵת עֲנָנָא
10 צֻבּוּ אִילָנָא בְּלוּ גִינְתָא 11 אַתּוּב לְאַרְעִי 12 אִיתָא לְאִתִּי בְּדִיל דְּאַדִּין עַל פִּתְגָמָךְ

B.

1 נִישְׂרִי בִיסְטֵר בִּירָא הֲדָא 2 יתוב לקרתי וימות תמן 3 נקום וניזיל לשורא 4 ייתון בליליא בדיל
דייחדון יתיה 5 לא תכול למימנע יתנא מלמיזל 6 למא ייתין הלכא 7 לא ישבקון יתכון למחזי ית ברכון
8 תיסבין ית כספא ותמנן יתיה

LESSON TWENTY-TWO

22.1 *G Verbs: the Passive Participle*

Associated with most transitive roots is a passive participle, the absolute forms of which are as follows.

(a) Sound roots (כָּתִיב *kətib* written):

ms	כָּתִיב	<i>kətib</i>	mp	כָּתִיבִין	<i>kətibin</i>
fs	כָּתִיבָא	<i>kətibā</i>	fp	כָּתִיבָן	<i>kətibān</i>

(b) Roots III–Weak (קָרָה *qəre* called; see also Paradigm A.4, p. 76):

ms	קָרָה	<i>qəre</i>	mp	קָרָן	<i>qəran</i>
fs	קָרָא	<i>qaryā</i>	fp	קָרָן	<i>qaryān</i>

22.2 *D Verbs: Imperfect, Imperative, Participles*

Below are presented the Imperfect, Imperative, and Active Participle of D verbs for Sound roots (*qabbəl*), roots III–Guttural and III–*r* (*tabbar* to shatter), roots II–*r* (*qāreb*), and roots III–Weak (*manni* to appoint):

Perfect	Imperfect	Imperative	Participle
קָבַל <i>qabbəl</i>	יִקְבֹּל <i>yəqabbəl</i>	קָבַל <i>qabbəl</i>	מִקְבֹּל <i>məqabbəl</i>
תָּבַר <i>tabbar</i>	יִתְבַּר <i>yətabbar</i>	תָּבַר <i>tabbar</i>	מִתְבַּר <i>mətabbar</i>
קָרַב <i>qāreb</i>	יִקְרַב <i>yəqāreb</i>	קָרַב <i>qāreb</i>	מִקְרַב <i>məqāreb</i>
מָנִי <i>manni</i>	יִמְנֶה <i>yəmanne</i>	מָנִי <i>manni</i>	מִמְנֶה <i>məmanne</i>

Inflection is normal throughout: vowel reduction in Imperfect (3mp יִקְבֹּלִין *yəqabbəlun*) and Participle (mp מִקְבֹּלִין *məqabbəlun*); *e > i* in Imperative (mp קָבִילוּ *qabbīlu*).

Note that the Imperative masc. sg. of roots III–Weak is in *-i*; the rest of the forms are like those of the G *bāne*:

ms	מָנִי <i>manni</i>	mp	מָנוּ <i>manno</i>
fs	מָנָא <i>manna</i>	fp	מָנָא <i>mannáʔā</i>

The Passive Participle of D verbs is normally of the form מְקֻבֵּל *məqubbal*: מְתוּקָן *mətuqqan* arranged, מְמֻנָּא *məmunna* appointed; an uncommon byform is *məqabbal*, which is however normal with roots II–Guttural and II–*r*, as in מְרָחֵק *mərah(h)aq* rejected, מְבָרַךְ *məbārak* blessed.

The inflection of all participles in *-e* is like that of *bāne*: e.g.,

ms	מְמַנֶּה <i>məmanne</i>	mp	מְמַנִּין <i>məmannan</i>
fs	מְמַנָּא <i>məmannəyā</i>	fp	מְמַנִּין <i>məmannəyān</i>

See Paradigm B.1 for all forms of the Sound verb, B.6 for III–Weak verbs.

22.3 C Verbs: Imperfect, Imperative, Participles

	Perfect	Imperfect	Imperative	Participle
Sound	אָפּרעש <i>ʔapreš</i>	יִפּרעש <i>yapreš</i>	אָפּרעש <i>ʔapreš</i>	מִפּרעש <i>mapreš</i>
III–G	אָשכח <i>ʔaškah</i>	יִשכח <i>yaškah</i>	אָשכח <i>ʔaškah</i>	מִשכח <i>maškah</i>
I–n	אָפּיק <i>ʔappeq</i>	יִפּיק <i>yappeq</i>	אָפּיק <i>ʔappeq</i>	מִפּיק <i>mappeq</i>
I–ʔ	אָזיל <i>ʔokel</i>	יִזיל <i>yokel</i>	אָזיל <i>ʔokel</i>	מִזיל <i>mokel</i>
I–y	אָלִיד <i>ʔoled</i>	יִלִיד <i>yoled</i>	אָלִיד <i>ʔoled</i>	מִלִיד <i>moled</i>
III–Weak	אָחזי <i>ʔahzi</i>	יִחזי <i>yahze</i>	אָחזי <i>ʔahzi</i>	מִחזי <i>maḥze</i>
Hollow*	אָקִים <i>ʔaqem</i>	יִקִים <i>yəqim</i>	אָקִים <i>ʔaqem</i>	מִקִים <i>məqim</i>
Geminate*	אָעִל <i>ʔaʕel</i>	יִעִל <i>yaʕel</i>	אָעִל <i>ʔaʕel</i>	מִעִל <i>maʕel</i>

*Hollow roots also appear with *a* or *ā* in the first syllable (Perf. אָקִים *ʔaqem* or אָקִים *ʔāqem*, etc.); Geminate roots also appear with *a* in the first syllable (Perf. אָעִל *ʔaʕel*, etc.; note also C Perf. אָמַר *ʔammar* he made bitter, from *m-r-r*).

As in the D, inflection is normal throughout: vowel reduction in the Imperfect (3mp יִפּרעש *yaprešun*) and Participle (mp מִפּרעש *maprešin*); *e* > *i* in the Imperative (mp אָפּרעש *ʔaprišu*). See Paradigms B.1–7.

There are two Passive Participles of the C, both uncommon: מופרש *mupraš*, מפרש *mapraš*.

Vocabulary 22

Verb:

הָוִי *hawwi* D to tell, relate, inform (someone: *la-*).

Noun:

עֲלָמָא *ʕālāmā* (abs./cstr. עֲלָם *ʕālam*) world, eternity; עַד עֲלָמָא *ʕad ʕālāmā* forever.

Other:

אָף *ʔap* (adv.) also, likewise, even.

Exercises

A.

1. Rəhātat ʕulemētā wə-ḥawwīʔat lə-ʔimmah yāt pitgāmayyā hāʔillen.
2. Wa-ʔəmar Ywy lə-ʔAbrām ʔizel me-ʔarʕāk u-mib-bet ʔəbuk lə-ʔarʕā də-ʔahze yātāk.
3. U-ṭhawwon lə-ʔabbā yāt kol da-ḥzeton tammān.
4. Wə-ʔap ʔəteb leh malkā yāt kol qinyāneh.
5. Wa-ʔəmar Ywy tappeq ʔarʕā napšā ḥayyētā.

1 רִהַטַת עוֹלָמָא וְהוֹיָא לְאִמָּה יָת פִּיתְנָמְיָא הָאִילִין 2 וְאָמַר יוֹי אִיזִיל מְאַרְעָךְ וּמִבֵּית אַבְרָם לְאַרְעָא דְאַחֲזִי
אָף 3 וְתַחֲוֹן לְאַבְרָם יָת כּוֹל דְּחִזִּיתוֹן תְּמָן 4 וְאַף אֲתִיב לִיָּה מְלָכָא יָת כּוֹל קִינְיָנִיה 5 וְאָמַר יוֹי תְּפִיק אֲרַעָא
נְפִשָּׁא דְחַיָּתָא

B.

- 1 שלחית ית עברי לחואה לך ארי לא אתא אחוך 2 ותיטרון ית פתגמא הדין לקים לך ולבנך עד עלמא
- 3 ואמר לא ידעית מן עבד ית פתגמא הדין ואף את לא חוית לי 4 אבריך ית ברך ויהי מברך

LESSON TWENTY-THREE

23.1 The -t- Verbs: *Gt, Dt, Ct*

Corresponding to most transitive G, D, and C verbs there are passive–reflexive verbs marked by a prefixed *-t-*. The basic forms of these verbs from Sound Roots are:

	Perfect	Imperfect	Imperative	Participle
Gt (3)ms	אֶתְקַטֵּל <i>ʔitqəṭel</i>	יִתְקַטֵּל <i>yitqəṭel</i>	אֶתְקַטֵּל <i>ʔitqəṭel</i>	מִתְקַטֵּל <i>mitqəṭel</i>
(3)mp	אֶתְקַטִּילוּ <i>ʔitqəṭilu</i>	יִתְקַטְּלוּ <i>yitqəṭlun</i>	אֶתְקַטִּילוּ <i>ʔitqəṭilu</i>	מִתְקַטְּלִין <i>mitqəṭlin</i>
Dt (3)ms	אֶתְקַבֵּל <i>itqabbal</i>	יִתְקַבֵּל <i>yitqabbal</i>	אֶתְקַבֵּל <i>ʔitqabbal</i>	מִתְקַבֵּל <i>mitqabbal</i>
(3)mp	אֶתְקַבִּילוּ <i>ʔitqabbálu</i>	יִתְקַבְּלוּ <i>yitqabbəlun</i>	אֶתְקַבִּילוּ <i>ʔitqabbálu</i>	מִתְקַבְּלִין <i>mitqabbəlin</i>
Ct (3)ms	אֶתְפָּרֵשׁ <i>ʔittapraš</i>	יִתְפָּרֵשׁ <i>yittapraš</i>	אֶתְפָּרֵשׁ <i>ʔittapraš</i>	מִתְפָּרֵשׁ <i>mittapraš</i>
(3)mp	אֶתְפָּרְשׁוּ <i>ʔittaprášu</i>	יִתְפָּרְשׁוּ <i>yittaprášun</i>	אֶתְפָּרְשׁוּ <i>ʔittaprášu</i>	מִתְפָּרְשִׁין <i>mittaprəšin</i>

As the paradigm indicates, the inflection of the Dt and the Ct is normal: in the Perfect and Imperative the stem vowel remains; in the Imperfect and Participle the stem vowel is reduced. The Gt Perfect and Imperative are also normal; in the Gt Imperfect and Participle, however, the reduction of the stem vowel occasions the return of the full vowel *-a-* in the penultimate syllable. Full paradigms appear in Appendix B.1.

The following table shows the Gt, Dt, and Ct forms for various root types that require special note:

	Perfect	Imperfect	Imperative	Participle
III–Gutt. Gt	אֶתְמַנֵּעַ <i>ʔitmənaʕ</i>	יִתְמַנֵּעַ <i>yitmənaʕ</i>	אֶתְמַנֵּעַ <i>ʔitmənaʕ</i>	מִתְמַנֵּעַ <i>mitmənaʕ</i>
II– <i>r</i> Dt	אֶתְבָּרֵךְ <i>ʔitbārak</i>	יִתְבָּרֵךְ <i>yitbārak</i>	אֶתְבָּרֵךְ <i>ʔitbārak</i>	מִתְבָּרֵךְ <i>mitbārak</i>
I– <i>y</i> Gt	אֶתִּילֵיד <i>ʔityaled</i>	יִתִּילֵיד <i>yityaled</i>		אֶתִּילֵיד <i>mityaled</i>
	or אֶתִּילֵיד <i>ʔitiled</i>	or יִתִּילֵיד <i>yitiled</i>		
Ct	אֶתּוֹחֵב <i>ʔittotab</i>	יִתּוֹחֵב <i>yittotab</i>	אֶתּוֹחֵב <i>ʔittotab</i>	מִתּוֹחֵב <i>mittotab</i>
III–Weak Gt	אֶתְגַּלֵּי <i>ʔitgəli</i>	יִתְגַּלֵּי <i>yitgəle</i>	אֶתְגַּלֵּי <i>ʔitgəli</i>	מִתְגַּלֵּי <i>mitgəle</i>
(3)mp	אֶתְגַּלִּיאוּ <i>ʔitgəliʔu</i>	יִתְגַּלְּיוּ <i>yitgəlon</i>	אֶתְגַּלִּיאוּ <i>ʔitgəlo</i>	מִתְגַּלְּיָן <i>mitgəlan</i>
(3)fp	אֶתְגַּלִּיֵּא <i>ʔitgəliʔā</i>	יִתְגַּלִּיֵּא <i>yitgəlyān</i>	אֶתְגַּלִּיֵּא <i>ʔitgəliʔā</i>	מִתְגַּלִּיֵּא <i>mitgəlyān</i>
Dt	אֶתְמַנִּי <i>ʔitmanni</i>	יִתְמַנִּי <i>yitmanne</i>	אֶתְמַנִּי <i>ʔitmanni</i>	מִתְמַנִּי <i>mitmanne</i>
(3)mp	אֶתְמַנִּיאוּ <i>ʔitmanniʔu</i>	יִתְמַנְּיוּ <i>yitmannon</i>	אֶתְמַנִּיאוּ <i>ʔitmanno</i>	מִתְמַנְּנִין <i>mitmannan</i>
Ct	אֶתְחַזֵּי <i>ʔittahzi</i>	יִתְחַזֵּי <i>yittahze</i>	אֶתְחַזֵּי <i>ʔittahzi</i>	מִתְחַזֵּי <i>mittahze</i>
Hollow Gt	אֶתְקָם <i>ʔittəqām</i>	יִתְקָם <i>yittəqām</i>	אֶתְקָם <i>ʔittəqām</i>	מִתְקָם <i>mittəqām</i>
Ct	אֶתְקָם <i>ʔittāqam</i>	יִתְקָם <i>yittāqam</i>	אֶתְקָם <i>ʔittāqam</i>	מִתְקָם <i>mittāqam</i>

If the first root consonant is a sibilant (*š, s, ṣ, z*), the Gt and Dt undergo metathesis:

G שָׁבַק *šəbaq*, Gt אֶשְׁתָּבֵק *ʔištəbeq* (< *ʔitsəbeq); G סָלַק *səleq*, Dt אֶסְתָּלַק *ʔistallaq* (< *ʔitsallaq).

With *z* and *ṣ*, further, partial assimilation of *-t-* takes place: *-zt-* > *-zd-*; *-ṣt-* > *-ṣṭ-*:

G זָבַן *zaban*, Gt אֶזְבֵּן *ʔizdāben* (< **ʔitzāben*); D שָׁבַע *šabbaʿ* to wash (clothes), Dt אֶשְׁבַּע *ʔiṣṭabbaʿ* to be washed (< **ʔiṣṭabbaʿ*)

If the first root consonant is *d*, *t*, or *t*, complete assimilation of prefixal *-t-* takes place:

G דָּבַר <i>dabar</i>	Gt אֶדְבַר <i>ʔiddabar</i>	Dt אֶדְבַר <i>ʔiddabbar</i>
G טָמַר <i>ṭamar</i>	Gt אֶטְמַר <i>ʔiṭṭamar</i>	Dt אֶטְמַר <i>ʔiṭṭammar</i>
G תָּבַר <i>tabar</i>	Gt אֶתְבַר <i>ʔittabar</i>	Dt אֶתְבַר <i>ʔittabbar</i>

Note especially the distinctions in forms such as these Imperfect forms: G יִדְבַר *yidbar*, Gt יִדְבַר *yiddabar*, D יִדְבַר *yəḏabbar*, Dt יִדְבַר *yiddabbar*.

23.2 The Adjective ʔuḥrān (other)

Absolute

ms אוֹחְרָן <i>ʔuḥrān</i>	mp אוֹחְרָנִין <i>ʔuḥrānin</i>
fs אוֹחְרִי <i>ʔuḥri</i>	fp אוֹחְרָנָיָן <i>ʔuḥrāṇəyān</i>

Emphatic

ms אוֹחְרָנָא <i>ʔuḥrānā</i>	mp אוֹחְרָנָיָא <i>ʔuḥrānəyyā</i>
fs אוֹחְרָנָתָא <i>ʔuḥrānətā</i>	fp אוֹחְרָנָיָתָא <i>ʔuḥrānəyātā</i>

23.3 The Ordinal Numbers

The Ordinal adjectives have the following endings (see also §18.4):

Absolute

ms -ִי <i>-āy</i>	mp -ִין <i>-āʔin</i>
fs — —	fp — —

Emphatic

ms -ִיָּא <i>-āʔā</i>	mp -ִיָּא <i>-āʔe</i>
fs -ִיָּתָא <i>-etā</i>	fp -ִיָּתָא <i>-əyyātā</i>

The base forms are:

קָדְמָי <i>qadmāy</i>	שְׁתִּיתָי <i>šətitāy</i>
תִּנְיָן <i>tinyān</i> (f.emph. תִּנְיָתָא <i>tinyətā</i>)	שְׁבִיטָי <i>šəbiṣāy</i>
תְּלִיתָי <i>təlitāy</i>	תְּמִינָי <i>təmināy</i>
רְבִיעִי <i>rəbiṣāy</i>	תְּשִׁיעִי <i>təšiṣāy</i>
חֲמִישִׁי <i>ḥəmišāy</i>	עֶסְרִי <i>ʔəsirāy</i>

Vocabulary 23

Nouns:

זָרְעִיתָא *zarṣitā* (f.; abs. זָרְעִי *zarṣi*, estr. זָרְעִית *zarṣit*, pl. abs. זָרְעִיָּתָא *zarṣəyātā*; see Paradigm A.3) descendant, family.

רֵשָׁא *rešā* top, head, beginning.

Verbs:

אַתְּבָרַךְ *ʔitbārak* Dt to be blessed.

גָּלָא *galā* G to reveal; אֶתְגַּלִּי *ʔitgəli* Gt to reveal oneself, appear.

אֶדְבָּר *ʔiddəbar* Gt to be taken.

אֶתְחַזִּי *ʔittahzi* Ct to appear.

אֶתְוַתֵּב *ʔittotab* (root יתב) Ct to settle (intrans.).

כָּנַשׁ *kənaš* (imperf. יִכְנוֹשׁ *yiknoš*) G to gather, assemble (trans.); אֶתְכַנֵּשׁ *ʔitkəneš* Gt to be gathered, gather (intrans.); אֶתְכַנֵּשׁ *ʔitkannaš* Dt to gather (intrans.).

אֶתְמַנֵּי *ʔitməni* Gt to be counted.

אֶסְתַּלַּק *ʔistallaq* Dt to go up.

אֶתְפָּרַשׁ *ʔitpāraš* Dt to be(come) divided, to separate (intrans.).

Exercises

A.

1. Yitbārəkun bədil bənāk kol zarṣəyāt ʔarṣā. 2. ʔittahziyu reše ʔurayyā. 3. U-qra li-bnohi wa-ʔəmar ləhon ʔitkannašu wa-ʔəhawwe ləkon yāt pitgāmay. 4. Wə-nahrā həwāh nāpeq me-ʕedan (Eden) lə-ʔašqāʔā yāt ginnətā u-mit-tammān mitpāraš wə-hāwe lə-ʔarbəʕā reše nahrin. 5. Wə-ʔatt sab lāk mik-kol mekal də-mitʔəkel bə-ginnətā.

1 יתְבָרְכּוּן בְּדִיל בְּנֶךְ כּוֹל זְרַעֲיָת אֶרֶצָא 2 אִתְחַזִּי רֵשִׁי טוֹרִיא 3 וְקִרָא לִיבְנוֹהִי וְאָמַר לְהוֹן אֶתְכַנְּשׁוּ וְאֶחָזִי לְכוּן יָת פִּיתְגָמִי 4 וְנַהֲרָא הוּא נָפִיק מֵעֵדֵן (Eden) לְאֶשְׁקָאָה יָת גִּינְתָא וּמִתְמַנֵּן מִתְפָּרַשׁ וְחָזִי לְאַרְבַּעַה רֵשִׁי נְהַרִין 5 וְאַתְּ סָב לָךְ מִכּוֹל מֵיכָל דְּמִתְאַכִּיל בְּגִינְתָא

B.

1 אֶתְגַּלִּי לִיהַ יוּי וְאָמַר לֹא תִיחֻת לְמַרְצִים 2 וְאִתְוַתֵּב אֲבֵרָהּ בְּקֶרְתָּא הָדָא יוֹמִין סְגִיָּין 3 יִסְתַּלְקוּן מִתְמַן וְיִזְלוּן לְאַתְרַּא אַחֲרֵן 4 אִידְבַּרְתְּ אִיתְתִּיהַ לְבֵית מַלְכָא

LESSON TWENTY-FOUR

24.1 The Verb with Object Suffixes

A pronominal direct object may be indicated by a suffix on the verb rather than with the object marker *yāt*. The forms of the verb with object suffixes are presented in the following tables. Forms that are underlined completely are unusual in that they do not show proper vowel reduction.

(a) On the Perfect of Sound Verbs

	Perfect	3ms	3fs
without suffix	כָּתַב <i>katab</i>	כָּתְבָת <i>katabat</i>	כָּתְבָת <i>katabat</i>
with 1cs	כָּתַבְנִי <i>katabāni</i>	כָּתְבָתְנִי <i>katabātni</i>	כָּתְבָתְנִי <i>katabātni</i>
with 2ms	כָּתַבְךָ <i>katabāk</i>	כָּתְבָתְךָ <i>katabtāk</i>	כָּתְבָתְךָ <i>katabtāk</i>
with 2fs	כָּתַבְכִּי <i>katabik</i>	כָּתְבָתְכִי <i>katabtik</i>	כָּתְבָתְכִי <i>katabtik</i>
with 3ms	כָּתַבְהֶּ <i>katabeh</i>	כָּתְבָתְהֶּ <i>katabteh</i>	כָּתְבָתְהֶּ <i>katabteh</i>
with 3fs	כָּתַבְהֶּ <i>katabah</i>	כָּתְבָתְהֶּ <i>katabtah</i>	כָּתְבָתְהֶּ <i>katabtah</i>
with 1cp	כָּתַבְנָא <i>katabānā</i>	כָּתְבָתְנָא <i>katabātñā</i>	כָּתְבָתְנָא <i>katabātñā</i>
with 3mp	כָּתַבְיִנְיָ <i>katabinnun</i>	כָּתְבָתְיִנְיָ <i>katabatnun</i>	כָּתְבָתְיִנְיָ <i>katabatnun</i>
with 3fp	כָּתַבְיִנְיָ <i>katabinnin</i>		

	Perfect	2ms	2fs	1cs
without suffix	כָּתַבְתָּ <i>katabt</i>	כָּתַבְתָּ <i>katabt</i>	כָּתַבְתָּ <i>katabt</i>	כָּתַבְתָּ <i>katabit</i>
with 1cs	כָּתַבְתָּנִי <i>katabtāni</i>	כָּתַבְתָּנִי <i>katabtāni</i>	כָּתַבְתָּנִי <i>katabtāni</i>	— —
with 2ms	— —	— —	— —	כָּתַבְתָּךָ <i>katabtāk</i>
with 2fs	— —	— —	— —	כָּתַבְתָּכִי <i>katabtik</i>
with 3ms	כָּתַבְתָּהִי <i>katabtāhi</i>	כָּתַבְתָּהִי <i>katabtāhi</i>	כָּתַבְתָּהִי <i>katabtāhi</i>	כָּתַבְתָּהִי <i>katabteh</i>
with 3fs	כָּתַבְתָּהּ <i>katabtah</i>	כָּתַבְתָּהּ <i>katabtāhā</i>	כָּתַבְתָּהּ <i>katabtāhā</i>	כָּתַבְתָּהּ <i>katabtah</i>
with 1cp	כָּתַבְתָּנָא <i>katabtānā</i>	כָּתַבְתָּנָא <i>katabtānā</i>	כָּתַבְתָּנָא <i>katabtānā</i>	— —
with 3mp	כָּתַבְתָּיִנְיָ <i>katabtinnun</i>	כָּתַבְתָּיִנְיָ <i>katabtinnun</i>	כָּתַבְתָּיִנְיָ <i>katabtinnun</i>	כָּתַבְתָּיִנְיָ <i>katabtinnun</i>

	Perfect	3mp	3fp	2mp	1cp
without suffix	כָּתְבוּ <i>katabu</i>	כָּתְבָּ <i>katabā</i>	כָּתְבוּ <i>katabu</i>	כָּתְבוּ <i>katabu</i>	כָּתְבוּ <i>katabnā</i>
with 1cs	כָּתְבוּנִי <i>katabūni</i>	כָּתְבוּנִי <i>katabāni</i>	כָּתְבוּנִי <i>katabūni</i>	כָּתְבוּנִי <i>katabtūni</i>	— —
with 2ms	כָּתְבוּךָ <i>katabuk</i>	כָּתְבוּךָ <i>katabāk</i>	— —	— —	כָּתְבוּךָ <i>katabnāk</i>
with 3ms	כָּתְבוּהִי <i>katabūhi</i>	כָּתְבוּהִי <i>katabāhi</i>	כָּתְבוּהִי <i>katabtūhi</i>	כָּתְבוּהִי <i>katabtūhi</i>	כָּתְבוּהִי <i>katabnāhi</i>
with 3fs	כָּתְבוּהָ <i>katabūhā</i>	כָּתְבוּהָ <i>katabāh</i>	כָּתְבוּהָ <i>katabtūhā</i>	כָּתְבוּהָ <i>katabtūhā</i>	כָּתְבוּהָ <i>katabnah</i>
with 1cp	כָּתְבוּנָא <i>katabūnā</i>	כָּתְבוּנָא <i>katabānā</i>	כָּתְבוּנָא <i>katabtūnā</i>	כָּתְבוּנָא <i>katabtūnā</i>	— —
with 3mp	כָּתְבוּיִנְיָ <i>katabunnun</i>	כָּתְבוּיִנְיָ <i>katabānnun</i>	כָּתְבוּיִנְיָ <i>katabtunnun</i>	כָּתְבוּיִנְיָ <i>katabtunnun</i>	כָּתְבוּיִנְיָ <i>katabnānnun</i>

Notes:

- (1) The 2ms כָּתַבְתָּ *kətabt* has the same suffixes as 3ms כָּתַב *kətab* except with 3ms: כָּתַבְתָּהּ *kətabtāhi*.

The 1cs כָּתַבִּית *kətabit* appears as כָּתַבְתָּ- *kətabt-* and has the same suffixes as 3ms כָּתַב *kətab*.

The 2mp כָּתַבְתֶּן *kətabtun* appears as כָּתַבְתֶּם- *kətabtu-* and has the same suffixes as 3mp כָּתַבוּ *kətabu*.

The 1cp כָּתַבְנָא *kətabnā* has the same suffixes as 3fp כָּתַבָּא *kətabā*.

- (2) Only G verbs have the stem change found in the 3rd person (כָּתַב *kətab* > כָּתַבְ- *kətab-*, כָּתַבוּ *kətabu* > כָּתַבְ- *kətab-*). In D and C verbs there is regular reduction of the final stem syllable:

קָבַלְתָּ <i>qabbel:</i>	קָבַלְתָּנִי <i>qabbəlāni</i>	קָבַלְתֶּם <i>qabbilu:</i>	קָבַלְתֶּנִּי <i>qabbəlūni</i>
אָפַרְשִׁי <i>ʔapreš:</i>	אָפַרְשָׁנִי <i>ʔaprašāni</i>	אָפַרְשֶׁם <i>ʔaprišu:</i>	אָפַרְשֶׁנִּי <i>ʔaprašūni</i>

- (3) As noted, the underlined forms above do not show proper vowel reduction. This peculiarity occurs with these same forms in all comparable paradigms. For example, in D verbs, compare קָבַלְתֶּן *qabbelinnun* (3ms with 3mp suffix), קָבַלְתִּנִּי *qabbəlātni* (3fs with 1cs), קָבַלְתֶּנָּא *qabbəlātnā* (3fs with 1cp), קָבַלְתֶּנּוּ *qabbelatnūn* (3fs with 3mp), קָבַלְתֶּנּוּ *qabbilunnun* (3mp with 3mp).

(b) On the Perfect of Verbs III–Weak

- (1) G 3ms forms in *-ā* follow the paradigm of 3fp כָּתַבָּא *kətabā*, above under (a):

הָזַא *həzā:* הָזַאנִי *həzāni*, הָזַאךְ *həzāk*, הָזַאחִי *həzāhi*, הָזַאח *həzah* (also הָזַאחֵה *həzāʔah*),
הָזַאנָּא *həzānā*, ..., הָזַאנְנִי *həzānnun*.

- (2) G 3mp forms in *-o* follow the paradigm of 3mp כָּתַבוּ *kətabu*, above under (a):

הָזַו *həzo:* הָזַוִּי *həzōni*, הָזַוִּיחִי *həzōhi*, הָזַוְנִי *həzonnun*.

- (3) D and C 3ms forms in *-i* change *-i* to *-əy-* and add the suffixes of כָּתַב *kətab*:

מָנִי *manni:* מָנִינִי *mannəyāni*, מָנִיךְ *mannəyāk*, מָנִיחִי *mannəyeh*, etc.

- (4) D and C 3mp forms in *-iʔu* change this to *-əyu-* and add the suffixes of כָּתַבוּ *kətabu*:

מָנִיִּי *manniʔu:* מָנִינִי *mannəyūni*, מָנִיךְ *mannəyuk*, מָנִיחִי *mannəyūhi*, etc.

- (5) D and C 3fs forms in *-iʔat* change this to *-it-*:

עָנִיִּי *ʕanniʔat* she oppressed, but עָנִיחִי *ʕannitah* she oppressed her.

(c) On the Imperfect of Sound Verbs

Object suffixes are attached to the imperfect with the mediation of the suffix *-inn*; if the form already ends in *-n*, this is simply doubled. The added pronominal elements are the same as those given above for the Perfect 3ms *kətab*:

	on 3ms יכתוב <i>yiktob</i>	on 3mp יכתבון <i>yiktābun</i>
with 1cs	יכתבינני <i>yiktābinnāni</i>	יכתבונני <i>yiktābunnāni</i>
with 2ms	יכתבינך <i>yiktābinnāk</i>	יכתבונך <i>yiktābunnāk</i>
with 2fs	יכתביניך <i>yiktābinnik</i>	יכתבוניך <i>yiktābunnik</i>
with 3ms	יכתביניה <i>yiktābinneh</i>	יכתבונניה <i>yiktābunneh</i>
with 3fs	יכתבינה <i>yiktābinnah</i>	יכתבוננה <i>yiktābunnah</i>
with 1cp	יכתבינא <i>yiktābinnānā</i>	יכתבוננא <i>yiktābunnānā</i>
with 3mp	יכתבינון <i>yiktābinnun*</i>	יכתבוננון <i>yiktābununnun</i>

*Note the lack of vowel reduction in 3ms + 3mp suffix יכתבינון *yiktābinnun*.

(d) On the Imperfect of Verbs III–Weak

(1) 3ms יחזי *yihze*: יחזינני *yihzennāni*, יחזינך *yihzennāk*, יחזיניך *yihzennik*, יחזיניה *yihzenneh*, יחזינה *yihzennah*, יחזינא *yihzennānā*, יחזינון *yihzennun*.

(2) 3mp יחזון *yihzon*: יחזונני *yihzonnāni*, יחזונניה *yihzonneh*, etc.

(e) On the Imperative of Sound Verbs

(1) The suffixes *-ni*, *-hi*, *-hā*, *-nā*, and *-innun* are added directly to the masc. sing. imperative with no further changes:

ms כתוב *kātib*: כתובני *kātibni*, כתובהי *kātibhi*, כתובהא *kātibhā*, כתובנא *kātibnā*,
and כתובינון *kātibinnun*.

(2) The masc. pl. imperative has reduction; G forms:

mp כתבו *kātibu*: כתבוני *kitbūni*, כתובהי *kitbūhi*, כתובהא *kitbūhā*, כתובנא *kitbūnā*;
but with the unreduced form before 3mp *-nnun*: כתובנון *kātibunnun*.

(f) On the Imperative of Verbs III–weak

ms G חזי *haze*: חזיני *hazēni*, חזיהי *hazēhi*;
ms C אחזי *ahzi*: אחזיני *aḥzīni*, אחזיהי *aḥzīhi*.

24.2 Anticipatory Object Construction

A noun as direct object may be anticipated by an object suffix on the verb, the noun object itself then introduced by the preposition לִּ- *lā-* (see §2.2, end): שָׁבַקְיָה לִּלְבָשָׁהּ *šabq-eh li-lbāš-eh* he removed his garment (lit., he removed it, namely, his garment).

Exercises

1. *šalhāni*
2. *ḥabārakinnāk*
3. *paqqadāk*
4. *ḥaḥlāni*
5. *ḥadbərinnāk*
6. *ḥappəqah*
7. *nəsebatnūn*
8. *paqqadānā*
9. *ḥadānnun*
10. *ḥadteḥ*
11. *d-iledtāk*
12. *ḥaškāḥatnā*
13. *ḥaškaḥtah*
14. *hodaḥtāni*
15. *dəbartāk*
16. *šalaḥteḥ*
17. *yəhabtah*
18. *ḥassəquk*
19. *naḥlūhi*
20. *katbūhā*
21. *tārikunnun*
22. *šalaḥtūni*
23. *yəhabnah*
24. *yaškaḥinnāni*
25. *yərətinnāk*
26. *yissəbinnah*
27. *tassəqinnānā*
28. *təbərekinnun*
- 29.

ṣaḡiminneh 30. *ṣaḡelinnun* 31. *tidbərinnēh* 32. *taṣḡadinnah* 33. *yipləḡhunnāk*
 34. *yerəṭunnah* 35. *taškəḡhunnēh* 36. *bārəkni* 37. *hodāḡni* 38. *sābhi* 39. *ṣassəḡhi*
 40. *qārebinnun* 41. *sabūni* 42. *ṣiklūhi* 43. *ṣaḡzəyāk* 44. *ṣayṭəyeh* 45. *ḡəzānnun*
 46. *ḡəzātni* 47. *qəretāk* 48. *ḡəzetinnun* 49. *yihzennah*

1 שלחני 2 אברכינך 3 פקדך 4 אעלני 5 אדברינך 6 אפקה 7 נסיבתנון 8 פקדנא 9 אהדינון
 10 אחרתיה 11 דילידתך 12 אשכחתנא 13 אשכחתה 14 הודעתני 15 דברתך 16 שלחתיה
 17 יתבתה 18 אסקוך 19 נמלוהי 20 כתבוהא 21 תריכונון 22 שלחתוני 23 יתבנה 24 ישכחינני
 25 יירתינך 26 יסבינה 27 תסקיננא 28 תבריכינון 29 אקימיניה 30 אעילינון 31 תידבריניה
 32 תעבדינה 33 יפלחוונך 34 יירתונה 35 תשכחוניה 36 בריכני 37 הודעני 38 סבהי 39 אסיקהי
 40 קריבינון 41 סבוני 42 אכלוהי 43 אחזיך 44 איתייה 45 חזנון 46 חזתני 47 קרייתך
 48 חזיתינון 49 יחזינה

PARADIGMS

A. Nouns and Adjectives

A.1 Noun and Adjectives with Unchanging Base (שָׁפִיר *šappir* ‘beautiful’)

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Absolute	שָׁפִיר <i>šappir</i>	שָׁפִירִין <i>šappirin</i>	שָׁפִירָא <i>šappirā</i>	שָׁפִירָן <i>šappirān</i>
Construct	שָׁפִיר <i>šappir</i>	שָׁפִירִי <i>šappire</i>	שָׁפִירַת <i>šappirat</i>	שָׁפִירָת <i>šappirāt</i>
Emphatic	שָׁפִירָא <i>šappirā</i>	שָׁפִירָאֵי <i>šappirayyā</i>	שָׁפִירַתָּא <i>šappirētā</i>	שָׁפִירָתָּא <i>šappirātā</i>

A.2 Feminine Nouns Ending in -vCtā

- a. -a- is reduced to -ø- in the abs. and cstr., resulting in other changes to the stem:

Emphatic	Absolute	Construct	Emph. Pl.	
עֲגֻלָּתָא <i>ʿagaltā</i>	עֲגֻלָּא <i>ʿaglā</i>	עֲגֻלַּת <i>ʿaglat</i>	עֲגֻלָּתָּא <i>ʿaglātā</i>	‘heifer’
נִדְבָתָא <i>nədbātā</i>	נִדְבָא <i>nidbā</i>	נִדְבַת <i>nidbat</i>	נִדְבָתָּא <i>nidbātā</i>	‘free-will offering’
עֲלָלָתָא <i>ʿəlaltā</i>	עֲלָלָא <i>ʿalalā</i>	עֲלָלַת <i>ʿalalat</i>	עֲלָלָתָּא <i>ʿalalātā</i>	‘produce’

- b. -i- and -e- are sometimes reduced, sometimes not:

Emphatic	Absolute	Construct	
כְּנִישָׁתָא <i>kəništā</i>	כְּנִישָׁא <i>kinšā</i>	כְּנִישַׁת <i>kinšat</i>	‘congregation’
	כְּנִישָׁא / <i>/kənešā</i>		
נְבִילָתָא <i>nəbiltā</i>	נְבִילָא <i>nəbilā</i>	נְבִילַת <i>niblat</i>	‘corpse’
גְּזֵרָתָא <i>gəzertā</i>	גְּזֵרָא <i>gəzerā</i>	גְּזֵרַת <i>gəzerat</i>	‘decree’

feminine G active participle (§18.1):

Emphatic	Absolute	Construct	Emph. Pl.
כְּתִיבָתָא <i>kātebtā</i>	כְּתִיבָא <i>kātebā</i>	כְּתִיבַת <i>kātebat</i>	כְּתִיבָתָּא <i>kātebātā</i>
‘writing’			

- c. -ā- and -u- are normally not reduced:

Emphatic	Absolute	Construct	Emph. Pl.	
שְׂאֵרָתָא <i>šəyārtā</i>	שְׂאֵרָא <i>šəyārā</i>	שְׂאֵרַת <i>šəyārat</i>	שְׂאֵרָתָּא <i>šəyārātā</i>	‘caravan’
גְּנוּבָתָא <i>gənubtā</i>	גְּנוּבָא <i>gənubā</i>	גְּנוּבַת <i>gənubat</i>	גְּנוּבָתָּא <i>gənubātā</i>	‘theft’

A.3 Nouns in -itā and -utā

These go back to two originally distinct types:

- a. With -it and -ut as suffixes used to form abstract nouns; the regular inflection is:

Emphatic	Absolute	Construct	Emph. Pl.	
זְרַעִיתָא <i>zarʿitā</i>	זְרַעִי <i>zarʿi</i>	זְרַעִית <i>zarʿit</i>	זְרַעִיתָּא <i>zarʿyātā</i>	‘descendant’
מַלְכוּתָא <i>malḵutā</i>	מַלְכוּ <i>malḵu</i>	מַלְכוּת <i>malḵut</i>	מַלְכוּתָּא <i>malḵəwātā</i>	‘kingdom’

- b. With *-it* and *-ut* as the result of phonetic changes involving *y* or *w* as the third root consonant. These sometimes follow the inflection of *zarʕitā* and *malkūtā*:

Emphatic	Absolute	Construct	
כְּסוּתָא <i>kəsutā</i>	כְּסוּ <i>kəsu</i>	כְּסוּת <i>kəsut</i>	‘garment’

Often, however, they show traces of the more original form (see also A.4):

Emphatic	Absolute	Construct	Emph. Pl.	
רְעוּתָא <i>rəʕutā</i>	רְעוּ <i>raʕwā</i>	רְעוּת <i>rəʕut</i>	רְעוּתָא <i>raʕwātā</i>	‘will, desire’
עֲרִיתָא <i>ʕaritā</i>	עֲרִי <i>ʕaryā</i>	עֲרִית <i>ʕaryat</i>		‘nakedness’
עֲרִיתָא <i>ʕaryətā</i>				

Note also the noun *ṣəlotā* (originally **ṣalawat-*):

Emphatic	Absolute	Construct	Emph. Pl.	
צְלוּתָא <i>ṣəlotā</i>	צְלוּ <i>ṣəlo</i>	צְלוּת <i>ṣəlot</i>	צְלוּתָא <i>ṣəlwātā</i>	‘prayer’

A.4 Adjectives and Nouns Final -y, -w

- a. Adjectives: קָשִׁי *qəše* ‘hard, difficult’ (including the G passive participle of verbs III–Weak, §22.1 b):

	Masc. Singular	Masc. Plural	Feminine Singular	Fem. Plural
Abs.	קָשִׁי/קָשִׁי <i>qəše/qəši</i>	קָשִׁין <i>qəšan</i>	קָשִׁיא <i>qəšyā</i>	קָשִׁינ <i>qəšyān</i>
Cstr.	קָשִׁי <i>qəše</i>	קָשִׁי/קָשִׁי <i>qəše/qəšye</i>	קָשִׁית/קָשִׁית <i>qəšyat/qəšit</i>	קָשִׁינ <i>qəšyāt</i>
Emph.	קָשִׁיא <i>qəšyā</i>	קָשִׁינ <i>qəšayyā</i>	קָשִׁיתָא/קָשִׁיתָא <i>qəšyətā/qəšitā</i>	קָשִׁינָא <i>qəšyātā</i>

Similarly G active participles of verbs III–Weak (§18.1):

	Masc. Singular	Masc. Plural	Feminine Singular	Fem. Plural
Abs.	בָּנִי <i>bāne</i>	בָּנִין <i>bānan</i>	בָּנִיא <i>bānəyā</i>	בָּנִינ <i>bānəyān</i>
Cstr.	בָּנִי <i>bāne</i>	בָּנִי <i>bāne</i>	בָּנִית/בָּנִית <i>bānəyat/bānit</i>	בָּנִינ <i>bānəyāt</i>
Emph.	בָּנִיא <i>bānəyā</i>	בָּנִינ <i>bānəyyā</i>	בָּנִיתָא <i>bānitā</i>	בָּנִינָא <i>bānəyātā</i>

But note also, e.g., רֹעִי *rəʕayā* ‘shepherd’, pl. רֹעִינָא *rəʕəwātā*.

- b. Nouns: גָּדִיא *gadyā* ‘kid’; אֲרִיא *ʔaryā* ‘lion’; חֲדוּא *ḥədwā* ‘joy’; חִיזוּא *ḥizwā* ‘appearance’:

Sg	Abs.	גָּדִי <i>gədi</i>	אֲרִי <i>ʔəri</i>	חֲדוּ <i>ḥədu</i>	חֲזוּ <i>ḥəzu</i>
	Cstr.	גָּדִי <i>gədi</i>	אֲרִי <i>ʔəri</i>	חֲדוּ <i>ḥədu</i>	חֲזוּ <i>ḥəzu</i>
	Emph.	גָּדִיא <i>gadyā</i>	אֲרִיא <i>ʔaryā</i>	חֲדוּא <i>ḥədwā</i>	חִיזוּא <i>ḥizwā</i>
				חֲדוּא/חֲדוּא <i>/ḥidwā</i>	חִיזוּא/חִיזוּא <i>/ḥazwā</i>
Pl	Abs.	גָּדִיין/גָּדִיין <i>gadyin/gədin</i>	אֲרִיאַן <i>ʔaryāwān</i>		חִיזוּין <i>ḥizwīn</i>
	Cstr.	גָּדִי/גָּדִי <i>gadye/gəde</i>	אֲרִיאַת <i>ʔaryāwāt</i>		
	Emph.	גָּדִיאַ <i>gədayyā</i>	אֲרִיאַתָא <i>ʔaryāwātā</i>		חִיזוּיאַ <i>ḥizwayyā</i>

B. Verbs

B.1 Sound Verbs

	G	G STATIVE	D	C	GT	DT	CT
	PEAL		PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	כָּתַב	קָרַיב	כָּתִיב	אָכְתִּיב	אֶתְכָּתִיב	אֶתְכָּתֵב	אֶתְכָּתֵב
3FS	כָּתְבָת	קָרִיבָת	כָּתִיבָת	אָכְתִּיבָת	אֶתְכָּתִיבָת	אֶתְכָּתֵבָת	אֶתְכָּתֵבָת
2MS	כָּתַבְתָּ	קָרַיְבְתָּ	כָּתִיבְתָּ	אָכְתִּיבְתָּ	אֶתְכָּתִיבְתָּ	אֶתְכָּתֵבְתָּ	אֶתְכָּתֵבְתָּ
	כָּתַבְתָּא/	קָרַיְבְתָּא/	כָּתִיבְתָּא/	אָכְתִּיבְתָּא/	אֶתְכָּתִיבְתָּא/	אֶתְכָּתֵבְתָּא/	אֶתְכָּתֵבְתָּא/
2FS	כָּתַבְתְּ	קָרַיְבְתְּ	כָּתִיבְתְּ	אָכְתִּיבְתְּ	אֶתְכָּתִיבְתְּ	אֶתְכָּתֵבְתְּ	אֶתְכָּתֵבְתְּ
1CS	כָּתִיבִית	קָרִיבִית	כָּתִיבִית	אָכְתִּיבִית	אֶתְכָּתִיבִית	אֶתְכָּתֵבִית	אֶתְכָּתֵבִית
3MP	כָּתְבוּ	קָרִיבוּ	כָּתִיבוּ	אָכְתִּיבוּ	אֶתְכָּתִיבוּ	אֶתְכָּתֵבוּ	אֶתְכָּתֵבוּ
3FP	כָּתְבֹּא	קָרִיבֹא	כָּתִיבֹא	אָכְתִּיבֹא	אֶתְכָּתִיבֹא	אֶתְכָּתֵבֹא	אֶתְכָּתֵבֹא
2MP	כָּתְבֹתוּן	קָרִיבֹתוּן	כָּתִיבֹתוּן	אָכְתִּיבֹתוּן	אֶתְכָּתִיבֹתוּן	אֶתְכָּתֵבֹתוּן	אֶתְכָּתֵבֹתוּן
2FP	כָּתְבֹתִין	קָרִיבֹתִין	כָּתִיבֹתִין	אָכְתִּיבֹתִין	אֶתְכָּתִיבֹתִין	אֶתְכָּתֵבֹתִין	אֶתְכָּתֵבֹתִין
1CP	כָּתְבֹנָא	קָרִיבֹנָא	כָּתִיבֹנָא	אָכְתִּיבֹנָא	אֶתְכָּתִיבֹנָא	אֶתְכָּתֵבֹנָא	אֶתְכָּתֵבֹנָא
IMPF. 3MS	יִכְתֹּוב	יִקְרִיב	יִכְתִּיב	יִכְתִּיב	יִתְכָּתִיב	יִתְכָּתֵב	יִתְכָּתֵב
3FS	תִּכְתֹּוב	תִּקְרִיב	תִּכְתִּיב	תִּכְתִּיב	תִּתְכָּתִיב	תִּתְכָּתֵב	תִּתְכָּתֵב
2MS	תִּכְתֹּובְתָּ	תִּקְרִיבְתָּ	תִּכְתִּיבְתָּ	תִּכְתִּיבְתָּ	תִּתְכָּתִיבְתָּ	תִּתְכָּתֵבְתָּ	תִּתְכָּתֵבְתָּ
2FS	תִּכְתִּיבִין	תִּקְרִיבִין	תִּכְתִּיבִין	תִּכְתִּיבִין	תִּתְכָּתִיבִין	תִּתְכָּתֵבִין	תִּתְכָּתֵבִין
1CS	אִכְתֹּוב	אִקְרִיב	אִכְתִּיב	אִכְתִּיב	אִתְכָּתִיב	אִתְכָּתֵב	אִתְכָּתֵב
3MP	יִכְתְּבוּן	יִקְרִיבוּן	יִכְתִּיבוּן	יִכְתִּיבוּן	יִתְכָּתְבוּן	יִתְכָּתֵבוּן	יִתְכָּתֵבוּן
3FP	יִכְתְּבוּ	יִקְרִיבוּ	יִכְתִּיבוּ	יִכְתִּיבוּ	יִתְכָּתְבוּ	יִתְכָּתֵבוּ	יִתְכָּתֵבוּ
2MP	תִּכְתְּבוּן	תִּקְרִיבוּן	תִּכְתִּיבוּן	תִּכְתִּיבוּן	תִּתְכָּתְבוּן	תִּתְכָּתֵבוּן	תִּתְכָּתֵבוּן
2FP	תִּכְתְּבוּ	תִּקְרִיבוּ	תִּכְתִּיבוּ	תִּכְתִּיבוּ	תִּתְכָּתְבוּ	תִּתְכָּתֵבוּ	תִּתְכָּתֵבוּ
1CP	נִכְתֹּוב	נִקְרִיב	נִכְתִּיב	נִכְתִּיב	נִתְכָּתִיב	נִתְכָּתֵב	נִתְכָּתֵב
IMPV. MS	כָּתֹוב	קָרֵב	כָּתִיב	אָכְתִּיב	אֶתְכָּתִיב	אֶתְכָּתֵב	אֶתְכָּתֵב
FS	כָּתֹובִי	קָרִיבִי	כָּתִיבִי	אָכְתִּיבִי	אֶתְכָּתִיבִי	אֶתְכָּתֵבִי	אֶתְכָּתֵבִי
MP	כָּתֹובוּ	קָרִיבוּ	כָּתִיבוּ	אָכְתִּיבוּ	אֶתְכָּתִיבוּ	אֶתְכָּתֵבוּ	אֶתְכָּתֵבוּ
FP	כָּתֹובֹא	קָרִיבֹא	כָּתִיבֹא	אָכְתִּיבֹא	אֶתְכָּתִיבֹא	אֶתְכָּתֵבֹא	אֶתְכָּתֵבֹא
ACTIVE MS	כָּתִיב		מִכְתִּיב	מִכְתִּיב	מִתְכָּתִיב	מִתְכָּתֵב	מִתְכָּתֵב
PTCPL. MP	כָּתְבִין		מִכְתִּיבִין	מִכְתִּיבִין	מִתְכָּתְבִין	מִתְכָּתֵבִין	מִתְכָּתֵבִין
PASSIVE MS	כָּתִיב		מִכְתֵּב	מִכְתֵּב			
PTCPL.			מִכְתֵּב/	מִכְתֵּב/			
INFINITIVE	מִכְתֵּב	מִקְרֵב	כָּתְבֹא	אָכְתְּבֹא	אֶתְכָּתְבֹא	אֶתְכָּתֵבֹא	אֶתְכָּתֵבֹא

B.2 Verbs I-2

	G	D	C	GT	DT	CT
	PEAL	PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	אַכַל	אַכִיד	אוֹכִיל	אתֹאכִיל	אתֹאכֵל	אתִיתִי
3MP	אַכְלוּ	אַכִדוּ	אוֹכִילוּ	אתֹאכִילוּ	אתֹאכֵלוּ	
IMPF. 3MS	יֵאָכֵל	יֹאכִיד	יֹוֹכִיל	יתֹאכִיל	יתֹאכֵל	יתִיתִי
3MP	יֵאָכְלוּ	יֹאכִדוּן	יֹוֹכִילוּן	יתֹאכִלוּן	יתֹאכֵלוּן	
IMPV. MS	אֲכוֹל/אָכּוּל	אַכִיד	אוֹכִיל	אתֹאכִיל	אתֹאכֵל	
MP	אֲכוֹלוּ/אָכּוּלוּ	אַכִדוּ	אוֹכִילוּ	אתֹאכִילוּ	אתֹאכֵלוּ	
ACTIVE MS	אֲכִיל	מֵאֲכִיד	מוֹכִיל	מתֹאכִיל	מתֹאכֵל	
PTCPL. MP	אֲכָלִין	מֵאֲכִדִין	מוֹכָלִין	מתֹאכִלִין	מתֹאכֵלִין	
PASSIVE MS	אֲכִיל	מֵאֲכִד	מוֹכֵל			
PTCPL.		/מֵאֲכִד	/מוֹכֵל			
INFINITIVE	מֵיכֵל	אֲכִדָּא	אוֹכֵלָא	אתֹאכֵלָא	אתֹאכֵלָא	

B.3 Verbs I-n

	G	G STATIVE	D	C	GT	DT	CT
	PEAL		PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	נָפֵק	נָסִיב	נָחִים	אֲפִיק	אתִנְסִיב	אתִנְחֵם	אֲתִפֵּק
3MP	נָפְקוּ	נָסִיבוּ	נָחִימוּ	אֲפִיקוּ	אתִנְסִיבוּ	אתִנְחֵמוּ	אֲתִפְקוּ
IMPF. 3MS	יִפְּוֵק	יִסֵּב	יִנְחִים	יִפִּיק	יתִנְסִיב	יתִנְחֵם	יתִפֵּק
3MP	יִפְּקוּן	יִסֵּבוּן	יִנְחִמוּן	יִפְּקוּן	יתִנְסִיבוּן	יתִנְחֵמוּן	יתִפְּקוּן
IMPV. MS	פִּיק	סֵב	נָחִים	אֲפִיק	אתִנְסִיב	אתִנְחֵם	
MP	פִּיקוּ	סֵבוּ	נָחִימוּ	אֲפִיקוּ	אתִנְסִיבוּ	אתִנְחֵמוּ	
ACTIVE MS	נִפִּיק	נִסֵּב	מִנְחִים	מִפִּיק	מתִנְסִיב	מתִנְחֵם	מִתִּפֵּק
PTCPL. MP	נִפְּקִין	נִסֵּבִין	מִנְחִמִין	מִפְּקִין	מתִנְסִיבִין	מתִנְחֵמִין	מִתִּפְּקִין
PASSIVE MS	נִפִּיק		מִנְחֵם	מִפֵּק			
PTCPL.			/מִנְחֵם	/מִוִּפֵּק			
INFINITIVE	מִיפֵּק	מִיִּסֵּב	נָחֵמָא	אֲפִקָא	אתִנְסֵבָא	אתִנְחֵלָא	אֲתִפֵּקָא

B.4 Verbs I–y

	G		G STATIVE	D	C	GT	DT	CT
	PEAL			PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	יָהָב		יָתִיב	יָקָר	אוֹתִיב	אֶתִּיִּיב	אֶתִּקָּר	אֶתֹּתִב
3MP	יָהָבוּ		יָתִיבוּ	יָקָרוּ	אוֹתִיבוּ	אֶתִּיִּיבוּ	אֶתִּקָּרוּ	אֶתֹּתִבוּ
IMPF. 3MS	יָכוֹל	יִירֶת	יָתִיב	יִיקָר	יֹוֹתִיב	יִתִּיִּיב	יִתִּקָּר	יִתֹּתִב
3MP	יִכְלוּ	יִירְחוּ	יָתִיבוּ	יִיקְרוּ	יֹוֹתִבוּ	יִתִּיִּיבוּ	יִתִּקְרוּ	יִתֹּתִבוּ
IMPV. MS		הָב	תִּיב	יָקָר	אוֹתִיב	אֶתִּיִּיב		
MP		הָבוּ	תִּיבוּ	יָקָרוּ	אוֹתִיבוּ	אֶתִּיִּיבוּ		
ACTIVE MS	יָכִיל		יָתִיב	מִיָּקָר	מֹוֹתִיב	מִתִּיִּיב	מִתִּקָּר	מִתֹּתִב
PTCPL. MP	יִכְלִין		יָתִיבִין	מִיָּקְרִין	מֹוֹתִיבִין	מִתִּיִּיבִין	מִתִּקְרִין	מִתֹּתִיבִין
PASSIVE MS	יִהָיֵב			מִיָּקָר	(מֹדֵעַ)			
PTCPL.					(מֹדֵעִין)			
INFINITIVE		מִירֶת	מִיָּתִב	יָקָרָא	אוֹתִיבָא	אֶתִּיִּיבָא	אֶתִּקָּרָא	אֶתֹּתִיבָא

B.5 Hollow Verbs

	G		G STATIVE	D	C	GT	DT	CT
	PEAL			PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	קָם		מִית, עִיב	קָיִים	אָקִים/אָקִים	אֶתְעָר/אֶתְעָר	אֶתְקָם	אֶתְקָם
3FS	קָמַת		מִיתַת, עִיבַת					
2MS	קָמַת/קָמַתָא			etc.	etc.	etc.	etc.	etc.
2FS	קָמַת							
1CS	קָמִית		עִיבִית					
3MP	קָמוּ/קָמוּ		מִיָּחוּ, עִיבוּ	קָיִמוּ	אָקִימוּ/אָקִימוּ	אֶתְעָרוּ/אֶתְעָרוּ	אֶתְקָמוּ	אֶתְקָמוּ
3FP	קָמָא/קָמָא							
2MP	קָמָחוּן			etc.	etc.	etc.	etc.	etc.
2FP	קָמָחִין							
1CP	קָמָנָא		מִיתָנָא					
IMPF. 3MS	יָקוּם			יָקִיִּים	יָקִים/יָקִים/יָקִים	יִתְעָר/יִתְעָר	יִתְקָם	יִתְקָם
3MP	יָקוּמוּן			יָקִימוּן	יָקִימוּ/יָקִימוּ/יָקִימוּ	יִתְעָרוּן	יִתְקָמוּן	
IMPV. MS	קוּם			קָיִים	אָקִים/אָקִים		אֶתְקָם	
MP	קוּמוּ			קָיִמוּ	אָקִימוּ/אָקִימוּ		אֶתְקָמוּ	
ACTIVE MS	קָאִים		מִאִית	מִקָּיִים	מִקִּים/מִקִּים/מִקִּים	מִתְעָר	מִתְקָם	מִתְקָם
PTCPL. MP	קָיִמִין		מִיָּחִין	מִקָּיִמִין	מִקִּימִין/מִקִּימִין	מִתְעָרִין	מִתְקָמִין	מִתְקָמִין
INFINITIVE	מִקָּם		מִמֶּת	קָיִמָא	אָקִימָא/אָקִימָא	אֶתְעָרָא	אֶתְקָמָא	

B.6 Verbs III–Weak

	G	G STATIVE	D	C	GT	DT	CT
	PEAL		PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	בָּנָא	חָדִי	בָּנִי	אֲבִנִי	אֶתְבִּנִי	אֶתְבִּנִי	אֶתְבִּנִי
3FS	בָּנָת	חָדִיָּאת	בָּנִיָּאת	אֲבִנִיָּאת	אֶתְבִּנִיָּאת	אֶתְבִּנִיָּאת	אֶתְבִּנִיָּאת
2MS	בָּנִית/בָּנִיתָא	חָדִית/חָדִיתָא	בָּנִית/בָּנִיתָא	אֲבִנִית/אֲבִנִיתָא	אֶתְבִּנִית/אֶתְבִּנִיתָא	אֶתְבִּנִית/אֶתְבִּנִיתָא	אֶתְבִּנִית/אֶתְבִּנִיתָא
2FS	בָּנִית	חָדִית	בָּנִית	אֲבִנִית	אֶתְבִּנִית	אֶתְבִּנִית	אֶתְבִּנִית
1CS	בָּנִית/בָּנִיתִי	חָדִית/חָדִיתִי	בָּנִית/בָּנִיתִי	אֲבִנִית/אֲבִנִיתִי	אֶתְבִּנִית/אֶתְבִּנִיתִי	אֶתְבִּנִית/אֶתְבִּנִיתִי	אֶתְבִּנִית/אֶתְבִּנִיתִי
3MP	בָּנוּ	חָדִיו/חָדִיָּאוּ	בָּנִיָּאוּ	אֲבִנִיָּאוּ	אֶתְבִּנִיָּאוּ	אֶתְבִּנִיָּאוּ	אֶתְבִּנִיָּאוּ
3FP	בָּנָאָה	חָדִיָּאָה	בָּנִיָּאָה	אֲבִנִיָּאָה	אֶתְבִּנִיָּאָה	אֶתְבִּנִיָּאָה	אֶתְבִּנִיָּאָה
2MP	בָּנִיתוֹן	חָדִיתוֹן	בָּנִיתוֹן	אֲבִנִיתוֹן	אֶתְבִּנִיתוֹן	אֶתְבִּנִיתוֹן	אֶתְבִּנִיתוֹן
2FP	בָּנִיתִין	חָדִיתִין	בָּנִיתִין	אֲבִנִיתִין	אֶתְבִּנִיתִין	אֶתְבִּנִיתִין	אֶתְבִּנִיתִין
1CP	בָּנִיָּא	חָדִיָּא	בָּנִיָּא	אֲבִנִיָּא	אֶתְבִּנִיָּא	אֶתְבִּנִיָּא	אֶתְבִּנִיָּא
IMPF. 3MS	יִבְנִי	יִחְדִי	יִבְנִי	יִבְנִי	יִתְבְּנִי	יִתְבְּנִי	יִתְבְּנִי
3FS	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2MS	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2FS	תִּבְנוֹן	תִּחְדִּין	תִּבְנוֹן	תִּבְנוֹן	תִּתְבְּנוֹן	תִּתְבְּנוֹן	תִּתְבְּנוֹן
1CS	אֲבִנִי	אֲחָדִי	אֲבִנִי	אֲבִנִי	אֶתְבִּנִי	אֶתְבִּנִי	אֶתְבִּנִי
3MP	יִבְנוּן	יִחְדוּן	יִבְנוּן	יִבְנוּן	יִתְבְּנוּן	יִתְבְּנוּן	יִתְבְּנוּן
3FP	יִבְנוּן	יִחְדוּן	יִבְנוּן	יִבְנוּן	יִתְבְּנוּן	יִתְבְּנוּן	יִתְבְּנוּן
2MP	תִּבְנוּן	תִּחְדוּן	תִּבְנוּן	תִּבְנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן
2FP	תִּבְנוּן	תִּחְדוּן	תִּבְנוּן	תִּבְנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן
1CP	נִבְנִי	נִחְדִי	נִבְנִי	נִבְנִי	נִתְבְּנִי	נִתְבְּנִי	נִתְבְּנִי
IMPV. MS	בָּנִי/בָּנִי	חָדִי	בָּנִי	אֲבִנִי	אֶתְבִּנִי	אֶתְבִּנִי	אֶתְבִּנִי
FS	בָּנָא	חָדָא	בָּנָא	אֲבִנָא	אֶתְבִּנָא	אֶתְבִּנָא	אֶתְבִּנָא
MP	בָּנוּ	חָדוּ	בָּנוּ	אֲבִנוּ	אֶתְבִּנוּ	אֶתְבִּנוּ	אֶתְבִּנוּ
FP	בָּנָאָה	חָדָאָה	בָּנָאָה	אֲבִנָאָה	אֶתְבִּנָאָה	אֶתְבִּנָאָה	אֶתְבִּנָאָה
ACTIVE MS	בָּנִי		מִבְּנִי	מִבְּנִי	מִתְבְּנִי	מִתְבְּנִי	מִתְבְּנִי
PTCPL. MP	בָּנִן		מִבְּנִן	מִבְּנִן	מִתְבְּנִן	מִתְבְּנִן	מִתְבְּנִן
PASSIVE MS	בָּנִי		מִבְּנוֹא	מִבְּנוֹא			
PTCPL.							
INFINITIVE	מִבְּנִי	מִחְדִי	בָּנָאָה	אֲבִנָאָה	אֶתְבִּנָאָה	אֶתְבִּנָאָה	אֶתְבִּנָאָה

B.7 Geminate Verbs

	G	G STATIVE	D	C	GT	DT	CT
	PEAL		PAEL	APHEL	ITHPEEL	ITHPAAL	ITTAPHAL
PERF. 3MS	עָל/עַל		מָלִיל	אַעִיל/אַעִיל	אַתְּבִיז	אַתְּמַלֵּל	אַתְּעַל
3FS	עָלָת						
2MS	עָלָת/עָלָתָא		etc.	etc.	etc.	etc.	etc.
2FS	עָלָת						
1CS	עָלִית						
3MP	עָלוּ/עָלוּ		מָלִילוּ	אַעִילוּ/עָלִילוּ	אַתְּבִיזוּ	אַתְּמַלְלוּ	אַתְּעָלוּ
3FP	עָלָא/עָלָא						
2MP	עָלוּן		etc.	etc.	etc.	etc.	etc.
2FP	עָלִין						
1CP	עָלָא						
IMPF. 3MS	יְעוֹל	יֵיחֵם	יְמַלִּיל	יְעִיל/יְעִיל	יְתְּבִיז	יְתְּמַלֵּל	יְתְּעַל
3MP	יְעָלוּן	יֵיחֲמוּ	יְמַלְלוּן	יְעָלוּן	יְתְּבִיזוּן	יְתְּמַלְלוּן	יְתְּעָלוּן
IMPV. MS	עוֹל		מָלִיל	אַעִיל/אַעִיל	אַתְּבִיז		
MP	עוֹלוּ		מָלִילוּ	אַעִילוּ/עָלִילוּ	אַתְּבִיזוּ		
ACTIVE MS	עָלִיא/עָאִיל		מְמַלִּיל	מְעִיל	מְתְּבִיז	מְתְּמַלִּיל	מְתְּעַל
PTCPL. MP	עָלִין		מְמַלְלוּן	מְעָלִין	מְתְּבִיזוּן	מְתְּמַלְלוּן	מְתְּעָלִין
PASSIVE MS	עָלִיל		מְמַלֵּל				
PTCPL.			מְמוֹלֵל/				
INFINITIVE	מֵיעַל	מֵיחֵם	מֵלֵלָא	אַעִלָא/אַעִלָא	אַתְּבִיזָא		

APPENDIX: TARGUM ONQELOS TO GENESIS 12–16

The following pages reproduce Targum Onqelos to Genesis chapters 12–16 from Sperber's *The Bible in Aramaic*, vol. 1 (Leiden: Brill, 1959), pages 17–22, including the critical apparatus at the bottom of each page. The text is followed by notes that present vocabulary and grammatical features not covered in the lessons, and point out typos in Sperber's text.

יב 1 וְאָמַר יוֹי לְאַבְרָם אֵיזֵיל לָךְ מֵאַרְעֶךָ וּמִלְדוּתְךָ וּמִבֵּית אֲבוּךָ לֵאדְרַעַא דְאַחוּיִנְךָ : 2 וְאַעֲבִידִינְךָ לְעָם סֹגִי וְאַבְרָכִינְךָ וְאַרְבִּי שְׁמֶךָ וְהָיִי מְבָרָךְ : 3 וְאַבְרָם מְבָרַךְךָ וּמִלְטָטְךָ אֵילוּט וְיִתְבָּרַכְן בְּדִילִיךָ כָּל זְרַעֲיָא אֲרַעַא : 4 וְאֵזֵיל אֲבָרָם כָּמָא דְמַלְיָל עֵמִיָּה יוֹי וְאֵזֵיל עֵימִיָּה לוֹט וְאַבְרָם בָּר שְׁבַעֲיָן וְחָמִישׁ שָׁנִין בְּמִפְקִיָּה מִחָרָן : 5 וְדָבַר אֲבָרָם יָת שְׂרִי אֵיתְתִּיָּה וְיָת לוֹט בָּר אַחוּהִי וְיָת כָּל קִנְיָהוֹן דְּקִנּוּ וְיָת נַפְשָׁתָא דְשַׁעֲבִידוּ לְאוּרִיתָא בְּחָרָן וּנְפָקוּ לְמִזֵּיל לֵאדְרַעַא דְכְנַעַן וְאַתּוּ לֵאדְרַעַא דְכְנַעַן : 6 וְעֵבֶר אֲבָרָם בְּאַרְעָא עַד אֲתָר שְׁכָם עַד מִישְׁרֵי מוֹרָה וְכֻנְעֵנָאָה בְּכִין בְּאַרְעָא : 7 וְאַתְגְּלִי יוֹי לְאַבְרָם וְאָמַר לִיבְנֶךָ אֵיתִין יָת אֲרַעַא הָדָא וּבִנָּא תִמָּן מְדִבְחָא קִדָּם יוֹי דְאַתְגְּלִי לִיָּה : 8 וְאַסְתָּלַק מִתִּמָּן לְטוֹרָא מְמַדְנָח לְבֵית אֵל וּפְרָסִיָּה לְמִשְׁכְּנִיָּה בֵּית אֵל מְמַעְרְבָא וְעֵי מְמַדְנָחָא וּבִנָּא תִמָּן מְדִבְחָא קִדָּם יוֹי וְצִלִּי בְשֵׁמָא דִּיּוֹי : 9 וְנָטַל אֲבָרָם אֵזֵיל וְנָטַל לְדִירוּמָא : 10 וְהָיָה כִפְנָא בֵּית אֲרַעַא וְנָחַת אֲבָרָם לְמִצְרַיִם לְאַתְוֹתָבָא תִמָּן אֲרִי תְקִיף כִפְנָא בֵּית אֲרַעַא : 11 וְהָיָה כִד קָרִיב לְמִיָּעַל לְמִצְרַיִם וְאָמַר לְשְׂרִי אֵיתְתִּיָּה הָא כַּעַן יִדְעֵנָא אֲרִי אֵיתְתָא שְׁפִירָת חַיִּזוּ אֵת : 12 וְהָיָה אֲרִי יַחוּזִין יָתִיךְ מִצְרָאִי וְיִימְרוּן אֵתְתִיָּה דָא וְיִקְטְלוּן § יָתִי וְיָתִיךְ יִקְיִימוּן : 13 אֵימְרִי כַּעַן דְאַחַת אֵת § k בְּדִיל דִּיִּטֵּב לִי בְּדִילִיךָ וְתִתְקִיִּים נַפְשִׁי בְּפִתְגָמְכִי : 14 וְהָיָה כִד עַל אֲבָרָם לְמִצְרַיִם וְחַזּוּ מִצְרָאִי יָת אֵתְתָא אֲרִי שְׁפִירָא הָיָה לְחָדָא : 15 וְחַזּוּ יָתָה רַבְרָבִי פְרַעָה וְשִׁבְחוּ יָתָה לְפָרַעָה וְאִידְבָּרְתָּ אֵיתְתָא לְבֵית פְרַעָה : 16 וְלֵאבְרָם אוֹטִיב בְּדִילָה וְהָיָה לִיָּה עֵן וְתוֹרִין וְחַמְרִין וְעִבְדִין וְאַמְהָן וְאַתְנָן גְּמִלִין : 17 וְאַתִּי יוֹי עַל פְרַעָה מְכַתְשִׁין רַבְרָבִין וְעַל אֲנֶשׁ בֵּיתָה עַל עֵיסֶק שְׂרִי אֵיתְתָא אֲבָרָם : 18 וְקִרָא פְרַעָה לְאַבְרָם וְאָמַר מָא דָא עִבְדַת לִי לְמָא לֹא חָוִית לִי אֲרִי אֵיתְתָךְ הָיָה : 19 לְמָא אֲמַרְתָּ אַחַת הָיָה וְדִבְרִיתָ יָתָה לִי לְאַתּוּ וְכַעַן הָא b c d g h i (k) l (m) n s v y

יב 1: דְאַחוּיִנְךָ J. – 2: וְאַעֲבִידִינְךָ l. – וְאַיבְרִיכִינְךָ Dh ; וְאַיבְרִיכִינְךָ d l. – וְאַיבְרִי h. – 3: וְאַיבְרִיךָ Ph. – אֵילוּט A B P. – וְיִתְבָּרַכְן G V. – 4: וְחָמִישׁ J. – 5: קִנְיָהוֹן m. – 7: אֵתִין J. – 8: מְמַעְרְבָא J. – מְמַדְנָחָא J. – 11: קָרִיב J. – 13: דִּיטִיב h ; דִּיטִיב M. – 14: לְמִצְרַיִם v. – 16: וְאַתְנָן i ; וְאַתְנָן v. – 17: וְאַתִּי J E c. – 18: עִבְדַתָּ d. – הָוִית i ; הָוִיתָ v G k l. – 19: אֲמַרְתָּ J. – אַחַת J. – יב 5: לְאוּרִיתָא] בְּאוּרִיתָא l ; m. – וְאַתּוּ לֵאדְרַעַא דְכְנַעַן < b. – 6: מִישְׁרִי] מִישְׁרִי G M. – בְּכִין] שְׂרִי E. – 8: לְמִשְׁכְּנִיָּה] מִשְׁכְּנִיָּה l. – 11: יִדְעֵנָא] יִדְעִיתָ l. – 12: אֲרִי] כִד v M. – יַחוּזִין] יַחוּזִין l. – אֵיתְתִיָּה h. – 13: כַּעַן] עֲלִי l. – דְאַחַת] דְאַחַת E c d b. – אַחַתִּי g b. – בְּדִילִיךָ] בְּדִילִיכִי n. – בְּפִתְגָמְכִי] בְּפִתְגָמְכִי S V. – 15: לְפָרַעָה] לוֹת פְרַעָה E. – לְבֵית l. – 19: לְמָא] יִלְמָה d. – אַחַת] אַחַתִּי k (6) ; דְאַחַתִּי E. – וְדִבְרִיתָ] וְנִסִּיבִיתָ J. – לְאַתּוּ] לְאַתּוּ & M.

אֶתְּךָ דָּבָר וְאִיזִיל: 20 וּפְקִיד עֲלוּהִי פִרְעָה גְבִרִין וְאֵלּוּיָא יִתִּיה וְיֵת אֶתְתִּיה
וְיֵת כָּל דְּלִיה:

יג 1 וּסְלִיק אַבְרָם מִמִּצְרַיִם הוּא וְאִתְתִּיה וְכָל דְּלִיה וְלוֹט עֲמִיה
לְדְרֹמָא: 2 וְאַבְרָם תִּקִּיף לְחֹדָא בְּבַעֲרָא בְּכַסְפָּא וּבְדַהֲבָא: 3 וְאִזִּיל
לְמַטְלָנוּהִי מִדְרֹמָא וְעַד בֵּית אֵל עַד אֶתְרָא דְּפִרְסִיה תִּמָּן לְמַשְׁכְּנִיה בְּקִדְמִיתָא
בֵּין בֵּית אֵל וּבֵין עֵי: 4 לְאַתֵּר מְדַבְּחָא דְּעַבְד תִּמָּן בְּקִדְמִיתָא וְצִלִי תִמָּן אַבְרָם
בְּשֹׁמֵא דִּי: 5 וְאַף לָלוֹט דְּאִזִּיל עִים אַבְרָם הוּוּ עֵן וְתוֹרִין וּמַשְׁכְּנִין: 6 וְלֹא
סוּבְרַת יִתְהוֹן אַרְעָא לְמִיתָב כְּחֹדָא אֲרִי הוּוּ קְנִינְהוֹן סְגִי וְלֹא יִכְלִי לְמִיתָב
כְּחֹדָא: 7 וְהוּוּ מְצוּתָא בֵּין רַעֲן בְּעִירִיה דְּאַבְרָם וּבֵין רַעֲן בְּעִירִיה דְּלוֹט
וְכֻנְעִנָא וּפְרִיזָא בְּכִין יִתִּיב בַּאֲרַעָא: 8 וְאַמֵּר אַבְרָם לָלוֹט לֹא כֻעֵן תְּהִי
מְצוּתָא בִּינָא וּבִינְךָ וּבֵין רַעֲוִתִי וּבֵין רַעֲוִתְךָ אֲרִי גְבִרִין אֲחִין אֲנַחְנָא: 9 הֲלֹא
כָּל אַרְעָא קְדָמְךָ אֶתְפָּרֵשׁ כֻּעֵן מְלוּתִי אִם אֵת לְצִיפּוֹנָא אֲנָא לְדְרֹמָא וְאִם אֵת
לְדְרֹמָא אֲנָא לְצִיפּוֹנָא: 10 וְזִקְף לֹוט יֵת עֵינוּהִי וְחֹזָא יֵת כָּל מִישַׁר יִרְדְּנָא אֲרִי
כּוֹלִיה בֵּית שְׂקִיא קֶדֶם חֲבָלוֹת יוּי יֵת סֹדִם וְיֵת עֲמֹרָה כְּגִינָתָא דִּי כַּאֲרַעָא
דְּמִצְרַיִם מְטִי צוּעֵר: 11 וּבַחֵר לִיה לֹוט יֵת כָּל מִישַׁר יִרְדְּנָא וְנָטַל לֹוט
בְּקִדְמִיתָא וְאַתְפָּרְשׁוּ גְבֵר מְלוּת אֲחוּהִי: 12 אַבְרָם יִתִּיב בְּאַרְעָא דְּכֻנְעֵן וְלוֹט
יִתִּיב בְּקִרְיִי מִישַׁרָא וּפִרְסָא עַד סֹדִם: 13 וְאַנְשֵׁי סֹדִם בִּישִׁין בְּמַמְוִנְהוֹן וְחִיִּיבִין
בְּגִוִּיתְהוֹן קֶדֶם יוּי לְחֹדָא: 14 וְיוּי אָמַר לְאַבְרָם בְּתֵר דְּאַתְפָּרֵשׁ לֹוט מְעִימִיה
זִקּוּף כֻּעֵן עֵינְךָ וְחֹזִי מִן אֶתְרָא דְּאֵת תִּמָּן לְצִיפּוֹנָא וּלְדְרֹמָא וּלְמַדְנָחָא וּלְמַעֲרָבָא:
15 אֲרִי יֵת כָּל אַרְעָא דְּאֵת חֹזִי לָךְ אֶתְנִינָה וְלִבְנֶךָ עַד עֲלָמָא: 16 וְאַשְׁוִי יֵת בְּנֶךָ
סְגִיָּין כְּעַפְרָא דַּאֲרַעָא כֻּמָּא דְּלִית אֲפֻשֵׁר לְגִבְרָא דִּימְנִי יֵת עַפְרָא דַּאֲרַעָא אָף
בְּנֶךָ לֹא יִתְמָנוֹן: 17 קוּם הֲלִיךְ בַּאֲרַעָא לְאַוּרְכָּה וּלְפוֹתִיָּה אֲרִי לָךְ אִיתְנִינָה:
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יג 5: דְּאִזִּיל i; דְּאִזִּיל v. 8 – גְּבִרִין J M. 9 – אַתְפָּרֵשׁ E. 11 – אֲחוּהִי
v. 12 – יִתִּיב (2°) v. 13 – וְאַנְשֵׁי J. – בְּמַמְוִנְהוֹן b. 14 – דַּאֲתְפָּרֵשׁ l. – וְחֹזִי
i. – וּלְמַדְנָחָא G v c. – וּלְמַעֲרָבָא J. 15 – אֶתְנִינָה J. 16 – וְאַשְׁוִי c k l s. –
17: אֶתְנִינָה J.

יג 2: תִּקִּיף יקיר n. – בְּבַעֲרָא [בְּפִרְסִיה] דְּהוּוּ l. 3 – דְּפִרְסִיה [דְּהוּוּ] l. –
לְמַשְׁכְּנִיה [מִשְׁכְּנִיה] k l. 5: הוּוּ הוּוּ u. 7: וְהוּוּ [וְהוּוּ] M. – רַעֲן [(bis)]
רַעֲן D; רַעֲוִתִי l. 8: בִּינָא E s. – רַעֲוִתִי [רַעֲוִתִי] n. – רַעֲוִתִי [רַעֲוִתִי] רַעֲוִתִי
n. 9: אֲנָא v. 10: וְאַצְפֹּנָךְ v. 11: וְאַנָּא h l (1°); h l (2°) c d h l. – אֲנָא לְצִיפּוֹנָא v. 12: כּוֹלִיה v. 13: חֲבָלוֹת b g. – מְטִי [מְטִי] n. – צוּעֵר [צוּעֵר] v A B. 14: מְקִדְמִיתָא k; מְקִדְמִיתָא l. – מְלוּת [מְלוּת] מעל l. 15: דְּכֻנְעֵן A. 16: מְעִימִיה d g; מְלוּתִיה E. 17: דִּימְנִי i v U b c; דִּימְנִי d. – אָף + יֵת c.

18 וּפְרָס אֲבָרִם וְאַתָּא וִיתִיב בְּמִשְׁרֵי מַמְרָא דְּבַחְבְּרוֹן וּבְנָא תַמָּן מַדְבַּחָא קָדָם יוֹי :

יך 1 וְהוּהוּ בְיוֹמֵי אֲמֶרְפֶּל מֶלֶכָא דְּבָבֶל אַרְיוֹךְ מֶלֶכָא דְּאַלְסַר כְּדֶר-לְעֶמֶר מֶלֶכָא דְּעִילִם וְתַדְעֵל מֶלֶכָא דְּעַמְמִי: 2 עֲבָדוּ קָרְבָּא עִם בְּרַע מֶלֶכָא דְּסָדוּם וְעִם בְּרַשַׁע מֶלֶכָא דְּעַמְרָה שְׁנָאב מֶלֶכָא דְּאַדְמָה וְשִׁמְאָבֵר מֶלֶכָא דְּצִבּוּיִם וְמֶלֶכָא דְּבָלַע הִיא צוֹעֵר: 3 כָּל אִילִין אֲתַכְנְשׁוּ לְמִישַׁר חֲקִלְיָא הוּא אֲתֵר יִמָּא דְּמִלְחָא: 4 תִּרְתָּא עֶסְרֵי שָׁנִין פִּלְחוּ יָת כְּדֶר-לְעֶמֶר וְתִלַּת עֶסְרֵי שָׁנִין מִרְדּוּ: 5 וּבְאַרְבַּע עֶסְרֵי שָׁנִין אֲתָא כְּדֶר-לְעֶמֶר וְמִלְכִּיא דְּעַמְיָה וּמַחוּ יָת גִּיבְרִיא דְּבַעֲשָׁתָרוֹת קָרְנִים וִית תְּקִיפִיא דְּבַהֲמָתָא וִית אִימָתָנִי דְּבִשּׁוּה קְרִיָּתִים: 6 וִית חוֹרְאֵי דְּבִטּוֹרִיא דְּסַעִיר עַד מִישַׁר פֶּאֶרְן דְּסַמִּיךְ עַל מַדְבָּרָא: 7 וְתָבוּ וְאַתּוּ לְמִישַׁר פִּילּוּג דִּינָא עַד רָקֶם וּמַחוּ יָת כָּל חֲקִלֵי עַמְלָקָאָה וְאַף יָת אֲמּוֹרָאָה דִּיתִיב בְּעִין גְּדִי: 8 וּנְפָקוּ מֶלֶכָא דְּסָדוּם וְמֶלֶכָא דְּעַמְרָה וְמֶלֶכָא דְּאַדְמָה וְמֶלֶכָא דְּצִבּוּאִים וְמֶלֶכָא דְּבָלַע הִיא צוֹעֵר וְסִדְרוּ עִמָּהוֹן קָרְבָּא בְּמִישַׁר חֲקִלְיָא: 9 עִם כְּדֶר-לְעֶמֶר מֶלֶכָא דְּעִילִם וְתַדְעֵל מֶלֶכָא דְּעַמְמִי וְאַמְרַפֶּל מֶלֶכָא דְּבָבֶל וְאַרְיוֹךְ מֶלֶכָא דְּאַלְסַר אַרְבַּעַה מַלְכִין לְקַבִּיל חֲמִשָּׁה: 10 וּמִישַׁר חֲקִלְיָא בִּירִין מִסְקֵן חִימְרָא וְעַרְקוּ מֶלֶכָא דְּסָדוּם וְעַמְרָה וּנְפָלוּ תַמָּן וְדַאשְׁתָּאֲרוּ לְטוֹרָא עַרְקוּ: 11 וּשְׁבוּ יָת כָּל קְנִינָא דְּסָדוּם וְעַמְרָה וִית כָּל מִיכְלֵהוֹן וְאֶזְלוּ: 12 וּשְׁבוּ יָת לוֹט וִית כָּל קְנִינִיה בֵּר אַחוּהִי דְּאַבְרָם וְאֶזְלוּ וְהוּא יְתִיב בְּסָדוּם: 13 וְאַתָּא מְשִׁיבָא וְחוּי לְאַבְרָם עֲבָרָאָה וְהוּא שְׂרִי בְּמִשְׁרֵי מַמְרָא אֲמּוֹרָאָה אַחוּהִי דְּאַשְׁכָּל וְאַחוּהִי דְּעֶנֶר וְאִינוֹן אֲנֹש קִימִיה דְּאַבְרָם: 14 וְשִׁמְעַע אֲבָרִם אֲרִי אֲשֶׁתְּבִי אַחוּהִי וְזָרִיו יָת עוֹלִימוּהִי יְלִידֵי בֵיתִיה תִּלַּת מָאָה וְתַמְנַת עֶסֶר וּרְדָף עַד דִּין: 15 וְאַתְפִּלֵּג עַלֵּיהוֹן בְּלִילְיָא הוּא וְעַבְדּוּהִי וּמַחְנוֹן וּרְדָפִינוֹן עַד חוּבָה דְּמַצִּיפּוֹנָא

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יד 5: דְּבַעֲשָׁתָרַת J. – 7: רִיקֶם k. – אימוראה G P. – 9: לְקַבִּיל J. – 10: בִּירִין A B c k l (bis); s (1°) – מסקין G. – 13: אימוראה s. – 15: וְאַתְפִּלֵּג J M. – ומחונן Gn.

יד 1: דְּעַמְמִי U b. – 2: עֲבָדוּ y k. – 3: אֲתֵר n. – 4: תִּרְתָּא l. – וְתִלַּת E. – 5: תְּקִיפִיא l. – חוֹשְׁבֵי c. – דְּבַהֲמָתָא c. – דְּבִשּׁוּה v C. – 6: דְּבִטּוֹרִיא i b g. – < h. – 7: פִּילּוּג c. – עַד J A M c. – הוּא K. – חֲקִלֵי v M. – 8: וּנְפָקוּ J B P b c. – 9: עִם i l. – דְּעַמְמִי U b. – 10: בִּירִין (2°) < s. – חִימְרָא c. – וְדַאשְׁתָּאֲרוּ d k. – וְדַאשְׁתָּאֲרִין l. – 11: קְנִינָא n. – 12: כָּל n. – 13: אֲנֹש G k. – מַאֲרִי n. – מִרְיָה l. – 14: אֲשֶׁתְּבִי + בֵּר A. – וְתַמְנַת l b. – 15: בְּלִילְיָא Gan v b c g l. (פלג).

לְדַמְשֶׁק: 16 וְאַתִּיב יֵת כָּל קִנְיָא וְאָף יֵת לוֹט אֲחוּהִי וְקִנְיָנִיה אֲתִיב וְאָף יֵת
נְשִׂיא וִיֵת עָמָא: 17 וְנִפְק מִלְכָּא דְסָדָם לְקִדְמוּתִיה בְּתָר דְתָב מִלְמַחֵי יֵת
כְּדָר-לְעֵמֶר וִיֵת מִלְכֵּיא דְעִמְיָה לְמִישָׁר מִפְּנָא הוּא בֵּית רִיסָא דְמִלְכָּא:
18 וְמִלְכֵּי צָדֵק מִלְכָּא דִירוּשָׁלַם אֶפִּיק לַחִים וְחֵמֶר וְהוּא מְשַׁמֵּשׁ קֶדֶם אֶל עֵילָא:
19 וְבִרְכִיָּה וְאָמֶר בְּרִיךְ אֲבָרָם לְאֵל עֵילָא דְקִנְיָנִיה שְׁמִיא וְאַרְעָא: 20 וְבִרִיךְ
אֶל עֵילָא דְמִסָּר סָנֶאך בִּידֶךְ וִיֵּהֵב לִיה חֵד מִן עֶסְרָא מְכֻלָּא: 21 וְאָמֶר
מִלְכָּא דְסָדָם לְאֲבָרָם הֵב לִי נְפִשְׁתָּא וְקִנְיָנָא סָב לֶךְ: 22 וְאָמֶר אֲבָרָם לְמִלְכָּא
דְסָדָם אֲרִימִית יָדִי בְצִלוֹ קֶדֶם יוֹי אֶל עֵילָא דְקִנְיָנִיה שְׁמִיא וְאַרְעָא: 23 אִם
מִיחוּטָא וְעַד עֶרְקָת מִסָּנָא וְאִם אִיסָב מְכָל דְלֶךְ וְלֹא תִימָר אֲנָא עֲתָרִית יֵת אֲבָרָם:
24 בָּר מִדְּאֲכָלוֹ עוֹלִימִיא וְחוֹלֶק גְּבִרִיא דְאֲזָלוֹ עֲמִי עֲנֹר אֲשָׁכַל וְמִמֶּרָא אִינוֹן
יִקְבְּלוֹן חוֹלְקֵהוֹן:

טו 1 בְּתָר פִּתְגָמִיא הָאֵילִין הוּא פִּתְגָמָא דִּיוֹי עִם אֲבָרָם בְּנִבּוּאָה לְמִימָר לֹא
תִּדְחַל אֲבָרָם מִימְרֵי תִקּוּף לֶךְ אֲגֵרְךְ סָגִי לְחֵדָא: 2 וְאָמֶר אֲבָרָם יוֹי
אֱלֹהִים מָא תִתֵּן לִי וְאֲנָא אֲזִיל דְלֹא וְלֹד וְבֵר פִּרְנָסָא הָדִין דְבִבִּיתִי הוּא דְמִסְקָאָה
אֲלִיעֵזֹר: 3 וְאָמֶר אֲבָרָם הָא לִי לֹא יֵהֵב וְלֹד וְהָא בָּר בֵּיתִי יֵרִית יֵתִי:
4 וְהָא פִּתְגָמָא דִּיוֹי עִמְיָה לְמִימָר לֹא יִירְתִּינֶךְ דִּין אֱלֹהִין בָּר דְתוֹלִיד הוּא
יִירְתִּינֶךְ: 5 וְאֶפִּיק יֵתִיה לְבִרָא וְאָמֶר אִסְתְּכִי כַּעַן לְשִׁמְיָא וּמִנִּי כּוֹכְבֵּיא אִם
תְּכֹול לְמַמְנֵי יִתְהוֹן וְאָמֶר לִיה כְּדִין יִהוֹן בִּנְךְ: 6 וְהִימִין בְּמִימָרָא דִּיוֹי וְחִשְׁבָּה
לִיה לִזְכוֹ: 7 וְאָמֶר לִיה אֲנָא יוֹי דְאֶפִּיקְתְךָ מִיֹּאֲדָר דְכִסְדָּאי לְמִיתָן לֶךְ יֵת
אַרְעָא הָדָא לְמִירְתָּה: 8 וְאָמֶר יוֹי אֱלֹהִים בְּמָא אִידַע אֲרִי אִירְתִּינָה:
9 וְאָמֶר לִיה קָרִיב קֶדְמִי עֲגִלִין תִּלְתָּה וְעוֹזִין תִּלְתָּה וְדִכְרִין תִּלְתָּה וְשְׁפִנְיָא וְבֵר
יִוְנָה: 10 וְקָרִיב קֶדְמוּהִי יֵת כָּל אֲלִין וְפִלִּיג יִתְהוֹן בְּשׁוּי וִיֵּהֵב פִּלְגִּיא פִּלְג
לְקָבִיל חֲבֵרִיָּה וִיֵת עוֹפָא לֹא פִלִּיג: 11 וְנַחַת עוֹפָא עַל פִּלְגִּיא וְאַתִּיב יִתְהוֹן
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17: מִפְּנָא J - 22: יֵדִי J - 23: אֲסָב J - 24: מִדְּאֲכָלוֹ J.

טו 2: דְמִסְקָאָה i - 4: אִילֵהִין A Pch - 6: וְהִימִין v - 7: דִּאֶפִּיקְתְךָ d;
דִּאֶפִּיקְתְךָ i - 8: אֲדַע J - 10: פִּלְגִּיא i - פִּלְג J l (1°); פִּילוג A - לְקָבִיל
J - 11: פִּלְגִּיא i.

16: לוֹט + בר G - 17: מִפְּנָא [מִפְּנָק i - הוּא] - אֲתֵר G l - 19: לְאֵל
קֶדֶם אל AL - 21: סָב [דִּבֵּר A CL - 22: בְּצִלוֹ] בְּשׁוּעָה i - 23: עֲתָרִית
אֶתְרִית i.

טו 1: פִּתְגָמָא דִּיוֹי [מִימָר מִן קֶדֶם יוֹי n - עִם אֲבָרָם] לְאֲבָרָם AL - 2:
דְלֹא [בְּלֹא v A U - 3: וְלֹד] בִּנְיָן i - 4: פִּתְגָמָא דִּיוֹי [מִימָר מִן קֶדֶם יוֹי n -
עִמְיָה] לִיה E - 5: בִּנְךְ [בֵּר i - 8: אִירְתִּינָה] יִירְתִּינָה i - 9: תִּלְתָּה [תִּלְתָּה
J A E h - וְדִכְרִין] דִּיכְרִין h - תִּלְתָּה [2°] תִּלְתָּה J l - 10: בְּשׁוּי [בְּשׁוּה M -
11: וְאַתִּיב] וְאַפְרָח i; v n k l; וְתִרִיךְ n.

אֲבָרָם: 12 וְהָיָה שְׁמִשָּׁא לְמִיָּעַל וְשִׁנְתָּא נְפֻלָּת עַל אֲבָרָם וְהָא אִימָא קָבֵל סָגִי
נְפֻלָּת עֲלוּהִי: 13 וְאָמַר לְאֲבָרָם מִידַע תִּידַע אֲרִי דִּיִּרְיָן יְהוֹן בְּנִךְ בְּאַרְעָא לֹא
דִּילְהוֹן וִיפִלְחוֹן בְּהוֹן וִיעֲנוֹן יְתְּהוֹן אַרְבַּע מָאָה שָׁנִין: 14 וְאַף יָת עֲמָא דִּיפִלְחוֹן
בְּהוֹן דְּאִין אָנָּא וּבְתָר כִּין יִפְקֹן בְּקִינָא סָגִי: 15 וְאַתְּ תַּתְכַּנִּישׁ לוֹת אֲבָהָתְךָ
בְּשִׁלָּם תַּתְקַבֵּר בְּשִׁיבוֹ טָבָא: 16 וְדָרְא רַבִּיעָאָה יְתוּבוֹן הִלְכָּא אֲרִי לֹא שְׁלִים
חֻבָּא דְּאִמּוֹרָאָה עַד כַּעַן: 17 וְהָיָה שְׁמִשָּׁא עֲלָת וְקָבֵלָא הוּא וְהָא תְּנוּר דְּתַנֵּן
וּבְעוּר דְּאִישָׁא עָדָא בִּין פְּלִגְיָא הָאֲלִין: 18 בְּיוֹמָא הַהוּא גֹר יוֹי עִים אֲבָרָם
קָים לְמִיָּמַר לְבִנְךָ יְהִיבִית יָת אֲרַעָא הָדָא מִנְחָלָא דְּמִצְרַיִם עַד נְהָרָא רַבָּא נְהָרָא
פֶּרֶת: 19 יָת שְׁלֵמָאִי וְיָת קִנְיֹזָאִי וְיָת קְדֻמוֹנָאִי: 20 וְיָת חִיתָאִי וְיָת פְּרוֹזָאִי וְיָת
גִּיבְרָאִי: 21 וְיָת אִמּוֹרָאִי וְיָת כְּנַעֲנָאִי וְיָת גְּרִישָׁאִי וְיָת יְבוּסָאִי:

מז 1 וְשָׂרִי אֵיתָת אֲבָרָם לֹא יִלְיִדָת לִיה וְלֹא אִמְתָּא מִצְרִיתָא וְשִׁמָּה הָגֵר:
2 וְאִמְרַת שָׂרִי לְאֲבָרָם הָא כַּעַן מְנַעֲנִי יוֹי מִלְּמִילָד עוֹל כַּעַן לוֹת אִמְתִּי מָא
אִם אֶתְבְּנִי מִנָּה וְקָבִיל אֲבָרָם לְמִיָּמַר שָׂרִי: 3 וּדְבַרְתָּ שָׂרִי אֵיתָת אֲבָרָם יָת הָגֵר
מִצְרִיתָא אִמְתָּהּ מְסוּף עֶשֶׂר שָׁנִין לְמַתָּב אֲבָרָם בְּאַרְעָא דְּכַנְעָן וַיַּהֲבִת יָתָהּ לְאֲבָרָם
בְּעֵלָה לִיה לְאִיתוֹ: 4 וְעַל לוֹת הָגֵר וְעִדְיָתָא וְחֻזָּתָא אֲרִי עִדְיָתָא וְקָלָת רִיבּוֹנָתָהּ
בְּעִינָהּ: 5 וְאִמְרַת שָׂרִי לְאֲבָרָם דִּין לִי עֲלֵךְ אָנָּא יְהִיבִית אִמְתִּי לְךָ וְחֻזָּתָא אֲרִי
עִדְיָתָא וְקָלָתָא בְּעִינָהּ יְדִין יוֹי בִּינָא וּבִינָךְ: 6 וְאָמַר אֲבָרָם לְשָׂרִי הָא אִמְתִּיךָ
בִּידִיךָ עֲבִידִי לָהּ דְּתַקִּין בְּעִינִיךָ וְעִנִּיתָהּ שָׂרִי וְעֶרְקָתָּ מִן קְדָמָהּ: 7 וְאִשְׁכַּחַהּ
מִלְּאֲכָא דְּיוֹי עַל עֵינָא דְּמִיא בְּמִדְבָּרָא עַל עֵינָא בְּאוּרְחָא דְּחָגְרָא: 8 וְאָמַר
הָגֵר אִמְתָּהּ דְּשָׂרִי מִנָּה אֶת אֶתִּיא וְלֹאֵן אֶת אֹזְלָא וְאִמְרַת מִן קִדָּם שָׂרִי רַבּוֹנָתִי אָנָּא
bcdghiklnsvy

12: וְשִׁנְתָּא v-13: בְּאַרְעָא J- -ויפילחון k-14: דיפילחון ks-16:
דאימוראה F-17: עֲלָת J- -דְּתַנֵּן J- -פְּלִגְיָא i-21: אימוראי FG-
גירגשאי h-

טז 2: מְנַעֲנִי v- -אֶתְבְּנִי J- 3: בְּעֵלָה J- 5: ידון l- 6: עיבידי ABQ-
8: אִמְתָּא v-

12: והות] והוּא CM i- -[סג] רב n-13: ויפילחון] וישתעבדון l-14:
דיפילחון] דפלחין A-16: הלכא] הכָּא y₁ U c- -[חובא] חובי l- -דאימוראי
h- -[כענ] הכא n-17: והות] והוּא E- -[עלת] עלא l- -[עדא] דעדא Us Gan
(עדה); די עבר b; עברא g-18: לבנך] לברך n- -[יהבית] אֲתִין i- -[מנחלא]
מְנַהֲרָא JSV J- -[עד] ועד G- -[פרת] דפרת b g-20: גיבריא] גיבראי AL-
21: וית 1° ית l-

טז 3: לאיתו] לאנתו L ʾ-5: לך] בידך AE- -[עדיאת] אעדיאת k-
בינא] ביני GM G-6: דתקין] כדתקין EG- -[בעיניכי] בעיניכי BQcd-; בעיניך
b l- -[ועניתה] ועניה n-

עֲרָקָא : 9 וְאָמַר לָהּ מְלָאכָא דִּיּוּ תוּבִי לֹות רַבּוֹנָתִיךְ וְאַשְׁתַּעֲבָדִי תַחַת יְדֵהָ :
 10 וְאָמַר לָהּ מְלָאכָא דִּיּוּ אֶסְגָּאָה אֶסְגִּי יָת בְּנִכִּי וְלֹא יִתְמָנֹן מִסְגִּי : 11 וְאָמַר
 לָהּ מְלָאכָא דִּיּוּ הֵא אֵת מַעֲדִיא וְתִלְדִּין בָּר וְתִקְרָן שְׁמִיהּ יִשְׁמַעֲאֵל אֲרִי קָבִיל יוּ
 צְלוּתִיךְ : 12 וְהוּא יְהִי מְרֹוד בְּאִנְשָׁא הוּא יְהִי צְרִיךְ לְכוּלָּא וְאַף אִנְשָׁא יְהִי
 צְרִיךְ לִיהּ וְעַל אֶפִּי כָל אַחֻוּהִי יִשְׂרָי : 13 וְצְלִיאָת בְּשִׁמָּא דִּיּוּ דַּאֲתַמְלָל עִימָהּ
 אֲמַרְתָּ אֵת הוּא אֱלֹהָא חֲזִי כוּלָּא אֲרִי אֲמַרְתָּ אֶף אֲנָא שְׂרִיתִי חֲזִיא בְּתַר דַּאֲתַגְלִי
 לִי : 14 עַל כֵּן קָרָא לְבִירָא בִירָא דְּמִלְאָךְ קִימָא אֲתַחֲזִי עַלָּה הֵא הִיא בֵּין
 רָקִם וּבֵין חֲגָרָא : 15 וְיִלְדִית הָגֵר לְאַבְרָם בָּר וְקָרָא אֲבָרָם שׁוּם בְּרִיהּ דִּילִידָת
 הָגֵר יִשְׁמַעֲאֵל : 16 וְאַבְרָם בָּר תַּמָּן וְשִׁית שָׁנִין כַּד יִלְדִית הָגֵר יָת יִשְׁמַעֲאֵל
 לְאַבְרָם :

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9 : וְאַשְׁתַּעֲבָדִי J V - 11 : וְתִקְרָן G k - 16 : תִּתְמָנֹן n.

8 : עֲרָקָא [עֲרָקָא A L c - 9 : וְאַשְׁתַּעֲבָדִי [וְאַשְׁתַּעֲבָדִי c - יְדֵהָ c - 10 : בְּנִכִּי
 בְּנִכִּי G V c - מִסְגִּי [מִסְגִּי l - 11 : וְתִלְדִּין [וְתִלְדִּין n ; וְתִלְדִּי l - וְתִקְרָן
 וְתִקְרִי E c - קָבִיל יוּ [שְׁמִיעַ קָדִם l - צְלוּתִיךְ [עוֹלָבִיךְ l - 12 : מְרֹוד [עֲרוּד
 n - הוּא [הוּא k - לְכוּלָּא [כּוּלָּא l - וְאַף [וְאַף l ; וְיִלְדִית הָגֵר [וְיִלְדִית h n -
 בִּיהּ l - וְעַל [עַל b c l -
 יִשְׂרָי [יִשְׂרָא i a - 13 : דַּאֲתַמְלָל [דַּאֲתַמְלָל l ; דִּיתַמְלָל n - חֲזִיא [חֲזִיא b d l -
 כוּלָּא [כוּלָּא l - אֶף [אֶף k ; הָבָרָם v ; בְּרָם בְּקוּשְׁטָא d i - אֶף [אֶף k -
 בְּקוּשְׁטָא l - אֲנָא [אֲנָא v c k - דַּאֲתַגְלִי [דַּאֲתַגְלִי n - 14 : אֲתַחֲזִי [אֲתַחֲזִי n -
 הֵא [הֵא c - הִיא [הִיא h ; < A E c .

Notes

Additional abbreviations in these notes:

Berliner: A. Berliner, *Targum Onkelos* (Berlin: Gorzelanczyk, 1884), an edition with Tiberian pointing; the pointing of Berliner's version is not cited in Sperber's critical apparatus.

GN: geographical name.

MT: the Hebrew of the masoretic text.

PN: personal name.

var.: variant text (in the critical apparatus of Sperber's edition).

§ refers to sections of this *Introduction*, above.

* indicates a common word that should be learned.

Chapter 12

1. יַלְלָדוּתָא *yallādūtā* 'place of birth'.

Ṣaḥziyennāk read with the var. *Ṣaḥzennāk* (see §24.1 d).

2. *רַבָּא *rabā* G ‘to grow, increase, become great’; רַבִּי *rabbi* D ‘to make great, increase, raise, rear’.
מַבְרָךְ *mabārak* see §22.2.
3. לָטַף *lāṭeṭ* (a *pālel* verb, a pseudo-conjugation corresponding to the Hebrew *pōlēl*) = *לָטַף *lāṭ* (*yaluṭ*) G ‘to curse’.
4. לוֹט *Loṭ* PN.
וַחֲמִישׁ *wə-ḥameš* = וַחֲמִישׁ *wa-ḥameš* (cf. the var., and see p. xv, end).
חָרָן *Hārān* GN.
5. שָׂרַי *Šāray* PN.
וַיֵּת *wā-yət* is a typo for וַיֵּת *wə-yāt*.
שַׁעֲבִיד/שַׁעֲבִידוֹ *šaṣ(ə)bed* (a *šaphel* verb, conjugated like the D: perfect 3mp שַׁעֲבִידוֹ *šaṣ(ə)bīdu*; imperfect 3ms יִשַׁעֲבִיד *yəšaṣ(ə)bed*) ‘to subject’; here: ‘to convert’.
דִּכְנָעַן *di-Kanʿan* and דִּכְנָעַן *di-Kānʿan* are both typos for דִּכְנָעַן *di-Knāʿan* and דִּכְנָעַן *di-Knāʿan*; the long *ā* of the second form is in imitation of the Hebrew pausal form.
6. שָׂכָם *Šəkam* GN.
מֹרָה *Morah* GN.
8. בֵּית אֵל *Bet ʔel* GN.
וּפְרִסְיָה *u-praseh* a typo for וּפְרִסְיָה *u-parseh* (cf. §24.1 a, and compare דְּפִרְסְיָה *də-parseh* in Gen. 13:3); פְּרִסְיָה לְמַשְׁכְּנָהּ *parseh lə-maškəneh* see §24.2.
עֵי *ʕāy* GN.
9. אֶזְזִיל וְנָטַל *ʔāzel wə-nāṭel* see §18.1, end.
11. קָרִיב *qarib* either for קָרִיב *qareb* (cf. the var.), or for the adjective קָרִיב *qārib* near (cf. the discussion of *taqqip* in Vocabulary 18).
יָדַעְנָא *yādaʿnā* see §18.2, end.
חִיּוּאָא *ḥizwā* (abs. חִיּוּ *ḥézu*; pl. חִיּוּאָא *ḥizwayyā*; see Paradigm A.4) ‘sight, vision, appearance’.
12. Third word: read יִחְזֹן *yihzon* (typo).
קָיִימָא *qayyem* D (root *qwm*) ‘to confirm, establish; here: ‘to let live’.
13. אֶתְקַיִימָא *ʔitqayyam* Dt (root *qwm*) ‘to be allowed to live, kept alive’.
אֶוֹטִיבָא *ʔoteb* C (imperfect in G: יִיטֵב *yīṭab*, a Hebraism for יִיטֵב *yēṭab*; cf. var.) ‘to be well’
(here impersonal: *ʔoteb lə-X* ‘it was well with X, X prospered, was fine’).
15. פֶּרַעְהָא *parʕoh* ‘pharaoh’.
17. עַל עֵסֶקָא *ʕal ʕésaq* (prep.) ‘because of, on account of’.
19. אֶמָּרְתָּ *ʔamart* = אֶמָּרְתָּ *ʔamart* (cf. var. and see p. xv, end).
אַחַת *ʔahāt* = אַחַת *ʔahāt* (cf. var. and see p. xv, end).

Chapter 13

3. מַטְּלָנָא *maṭṭəlānā* ‘journey’ (cf. נָטַל *nəṭal*).
קַדְמִיתָא *qadmetā* ‘former time or occasion’; בְּקַדְמִיתָא *bə-qadmetā* ‘previously’.
6. סֹבַר **sobar* (anomalous verb type) ‘to bear, support’.
Read קִינְיָנְהוֹן *qinyānəhon* (typo).
7. One expects רָעִי *rāʕe* (cstr.) for רָעִי *rāʕan*, or *yāt* or *də-* after *rāʕan*.
פְּרִיזְזָא *ʔarizzāʔā* ‘Perizzite’.

10. *zəqap (זָקַף) *yizqop* G ‘to raise, lift up’.
 יַרְדְּנָא *Yardənā* GN.
 כּוּל- *kol* with suffixes has the base כּוּל- *kull-*.
 בֵּית שִׁיָּא *bet šiqyā* ‘an irrigated (or well-watered) area’ (cf. אֲשָׁקִי *ʾašqi* C ‘to water’).
 סְדוֹם *Sədom* GN.
 עַמּוֹרָה *ʿəmorāh* GN.
 מַתֵּי *māṭe* (prep.) ‘as far as’ (lit.: ‘reaching, extending to’).
 זוֹסָר *Ṣósar* GN.
11. בַּחַר **baḥar* (יִבְחַר *yibḥar*) G ‘to choose’.
 קְדָמִיתָא *qadmetā* here: ‘east’.
 אַחוּהִי *ʾəḥūhi* error for אַחוּהִי *ʾəḥūhi* (cf. var.).
13. אַנְשֵׁי *ʾanše* a Hebraism (cf. MT); אַנְשֵׁי *ʾanāše* is expected (cf. var.).
 מַמּוֹנָא *māmonā* usually means ‘wealth, money’ in Aramaic.
 גִּיּוּיָתָא/גִּיּוּיָתָא *giwyātā/gəwītā* (pl. גִּיּוּיָתָא/גִּיּוּיָתָא *giwyātā/gəwiyātā*) ‘body’.
16. עֲפָרָא *ʿəprā* ‘dust’.
 אִפְשָׁר *ʾipšār* ‘possibility’ (originally: ‘division, alternative’); לֵית אִפְשָׁר *let ʾipšār* ‘it is not possible’ (‘to do’: *də-* + imperfect or *lə-* + infinitive).
17. הָלֵךְ *hallel* D ‘to walk, go’.
 אֹרְכָא *ʾurkā* ‘length’.
 פּוּתָא *putyā* ‘width’.
18. מַמְרֵא *Mamre*? PN.
 חַבְרוֹן *Habron* GN.

Chapter 14

1. אַמְרָפַל *ʾamrāpal* PN; בָּבֶל *Bābal* GN; אַרְיוֹךְ *ʾaryok* PN; אֶלְסָר *ʾallāsār* GN; כְּדָר-לַעֲמָר *Kədār-lāšómar* PN; עֵלָם *ʿelām* GN; תִּדְעָל *Tidʿāl* PN.
 עַמְמֵי *ʿəmmē* an emphatic plural in *-e* (see §18.4).
2. בָּרָע *Bāraʿ* PN; בִּרְשָׁע *Biršaʿ* PN; שִׁנְאָב *Šinʿāb* PN; אַדְמָה *ʾadmāh* GN; שְׁמַעְבָּר *Šamʿébar* PN; צְבוּיִם *Ṣəboyim* GN; בָּלָע *Bālaʿ* GN.
3. יָמָא *yammā* ‘sea’.
 מִלְחָא *milḥā* ‘salt’.
4. תַּרְתָּא עֲסָרִי *tarta ʿasre*, תַּלְתָּ עֲסָרִי *təlat ʿasre* see §16.2, end (p. 48).
 מַרְדָּ *mərad* G ‘to rebel’.
5. אַרְבַּע עֲסָרִי *ʾarbaʿ ʿasre* see §16.2, end (p. 48).
 מַחָא *məḥā* G ‘to strike, smite’.
 גִּיבְרָא *gibbārā* ‘warrior’ (for MT רַפָּאִים *rəpāʾīm*).
 עֲשְׂתָרוֹת קָרְנִים *ʿəštərot Qarnáyim* GN.
 תַּקִּיפָא *taqqipayyā* translates MT הַזֹּזִים *haz-zūzīm* (gentilic?).
 חַמְתָּא *Hāmētā* GN.
 אֵימָתָנָא *ʿemātānā* (adj.) ‘fearsome’ (here an emphatic plural in *-e*); translates MT הָאֵימִים *hā-ʿēmīm* (gentilic?).
 שְׂוֵה קִירְיָתַיִם *Šāweh Qiryātáyim* GN.

6. חוראָה *Horāʔā* ‘Hurrian’.
סעיר *Seṣir* GN; פֿאַרן *Pāʔrān* GN.
סמך *səmak* G ‘to lean upon; על סמך *səmik ʕal* ‘bordering on’.
7. פֿילוג *pillug* (Hebrew) ‘division’; דינא **dinā* ‘legal case, decision, judgment’; פֿילוג *pillug* *dinā* renders MT משפט עין *ʕēn mišpāṭ* (‘spring of judgment’).
רקם *Rəqām* GN (MT קדש *Qādēš*).
אַמלקאָה *ʔəmāləqāʔā* ‘Amalekite’.
אַמוראָה *ʔəmorāʔā* ‘Amorite’.
עין גדי *ʕen Gádi* GN.
8. סדר *saddar* D ‘to arrange, position, set up’; קרבא *saddar qərābā* ‘to join battle’.
9. לקביל *li-qbel* (prep.) ‘against’.
10. חמרא *hemārā* ‘bitumen, pitch’.
אשתאר *ʔištəʔar* (root *šʔr*) Gt ‘to be left, survive, remain over’.
11. שבא *šəbā* G ‘to seize, capture’; אשתבי *Gt* ‘to be taken captive’.
- 11, 12. קנינא *qināynā* and קניניה *qināyneh* are typos for קנינא *qinyānā* and קניניה *qinyāneh*.
13. שזעב *šezeb* (anomalous verb type; loan from Akkadian) ‘to save’; משיזב *məšezab* (passive ptcpl) ‘survivor, fugitive’.
עבראָה *ʕibrāʔā* ‘Hebrew’.
שרי *šəre* passive ptcpl, ‘encamped’.
אשכול *ʔaškol* PN; ענר *ʕāner* PN.
אנש קאמא *ʔənāš qəyāmā* ‘ally/allies’.
14. זריז *zārez* D ‘to rouse, muster’.
תמננת עסרי *təmānat ʕasre* see §16.2, end (p. 48).
דן *Dān* GN.
15. אתפלג *ʔitpəlag* for Gt אתפלג *ʔitpəleg* (cf. var.) or Dt אתפלג *ʔitpallag*; פלג *pəlag* G ‘to separate’; פלג *palleg* D ‘to divide’; אתפלג/אתפלג *ʔitpəleg/ʔitpallg* Gt/Dt, with *ʕal*, ‘to split up (intrans.) against’.
חובה *Hobāh* GN.
דמשק *Dammāšaq* GN.
17. פנא *pənā* G ‘to turn’; פני *panni* D ‘to clear, remove; to level’; מפנא *məpanna* (rare passive ptcpl form) ‘clear, levelled’ (MT *ʕémeq šāwē* ‘valley of the Plain’).
רסא *resā* ‘race(-course)’; בית רסא *bet resā* ‘race-course, arena’ (MT *ʕémeq ham-mélek* ‘king’s valley’).
18. מלכי צדק *Malki-šadaq* PN.
ירושלם *Yərušlam* GN.
שמעש *šammeš* D ‘to minister, wait upon’.
אל *ʔel* ‘El’ (divine name).
עילא *ʕillay* (adj.; emphatic עילאָה *ʕillāʔā*; see Paradigm A.5) ‘high(est)’.
20. סנאָה *sānəʔā* archaic or Hebraizing for סנאָה **sānəyā* ‘enemy’ (participle of סנא **sənā* G ‘to hate’).
כולא *kollā* (emphatic state of כול *kol*) ‘everything, the whole’.
22. ארים *ʔərem* C (root *rwm*) ‘to raise, lift up’.

23. *חֻטָּא *ḥuṭā* ‘thread’.
 *מַסְנָא *māsānā* ‘shoe’; עֲרָקְתָּא *ʿarqetā* ‘strap’; עֲרָקַת מַסְנָא *ʿarqat māsānā* ‘shoe-lace’.
 עֲטָר *ʿattar* D (of עֲטָר *ʿatar*) ‘to make rich’.
24. אַכָּל *ʾakal* = אַכָּל *ʾakal* (cf. var., and see p. xv, end).
 חֻלְלָקָא **ḥullāqā* ‘portion, share’.

Chapter 15

1. נְבוּאָה *nəbuʾā* ‘prophecy, inspiration, vision’.
 תּוּקְפָא *tuqpā* (abs./cstr. תִּקְוָה *tiqōp*) ‘strength’.
 אֶגְרָא *ʾagrā* ‘reward; pay(ment)’.
2. יְיָ אֱלֹהִים *Ywy ʾəlohim* (Hebrew) ‘(O) Lord God’.
 דְּלָא *də-lā* here: ‘without’.
 וָלֵדָא *waldā* ‘child, offspring’.
 פַּרְנָסָא *parnāsā* (loan from Greek *πρόνοος*) ‘administration’; *bar parnāsā* ‘manager’ (MT *בֶּן-מֶשֶׁק* *ben-méšeq*).
 דַּמַּשְׁקָא *Dammasqāʾā* ‘Damascene’.
 אֱלִיָּאָזַר *ʾəliʾāzar* PN.
4. אֲלֵהֵן/אֵילָהֵן *ʾəlēhen/ʾillāhen* ‘but (rather), however, on the contrary’.
5. סָכָא *sakā* G ‘to look’; אִסְתַּכִּי *ʾistakki* Dt ‘to look’.
 כִּדֵּן *kə-den* ‘thus’ (lit.: ‘like this’).
6. הֵמֵן *hemen* (irregular C verb) ‘to believe’.
 חֲשַׁב/חֲשֵׁב *ḥəšab/ḥəšeb* G ‘to think, plan; to reckon, consider, regard’; the 3fs suffix on the verb corresponds to the Hebrew *וַיַּחְשְׁבֶהָ* *way-yahšəbéhā* ‘he reckoned it’, where ‘it’ refers vaguely to the preceding clause.
 זָכָא *zākū* (f.; abs. זָכוּ *zāku*) ‘merit, favor, justice’.
7. אֹר *ʾur* GN.
 כַּסְדָּא *Kasdāʾā* ‘Chaldaean’.
9. עִגְלָא *ʿiglā* ‘calf’.
 עִזָּא *ʿizzā* (f.) ‘female goat’.
 דִּכְרָא *dikrā* ‘male; ram’.
 שְׂפִינָא *šapninā* ‘turtle-dove’.
 יֹנָא *yōnā* (m.) ‘dove, pigeon’; the final *-h* is archaic or a Hebraism.
10. פַּלְגִי *palleg* D ‘to split’.
 שְׁוֵי *šəwe* ‘half; equal portion’.
 יָהֵב *yəhab* here: ‘to place’.
 פַּלְגָא/פִּלְגָא *palgā/pilgā* ‘piece’.
 לִקְבֵּיל *lā-qābel* reflects Tiberian pointing (לִקְבֵּל *lo-qōbel*) for Babylonian לִקְבֵּיל *liqbel*.
 חֶבְרָא *ḥabrā* ‘companion, counterpart’.
 עֹפָא *ʿopā* (collective) ‘fowl, bird’.
12. שִׁמְשָׁא *šimšā* (f. and m.) ‘sun’; note: עָל *ʿāl*, of sun, ‘to set’.
 שִׁנְתָּא *šintā* (f.) ‘sleep’.
 אִמְתָּא *ʾemətā* ‘fear’.
 קַבְלָא *qablā* ‘darkness’.

13. *מִידְעָא *middāś* a *miqtāl* infinitive (G); these occur, along with the more common *miqtal* forms, in imitation of the Hebrew infinitive absolute construction, to emphasize the finite verb.
 *דַּיְיָרָא *dayyārā* ‘sojourner, dweller’ (cf. דָּר *dār*).
 בַּאֲרָע *bə-ʔaraʕ* = בָּאֲרָע *ba-ʔaraʕ* (cf. the var., and see p. xv, end).
 יַפְלֹחֻן בָּהוֹן *yipləḥun bəhon* ‘they will work (as slaves) among them’, rendering MT וַעֲבָדוּם *wa-ʕābādūm* ‘they will serve them’.
 עָנִי *ʕanni* D ‘to oppress’.
14. *כֵּן *ken* (adv.) ‘thus’; *בְּתֵר *bātar ken* ‘afterwards’; *לְכֵן *ʕal ken* ‘therefore’.
15. *קָבֵר *qabar* (יֻקְבָּר *yiqbar*) G ‘to bury’; אֶתְקָבֵר *Gt* ‘to be buried’.
 *סִיבֻתָּא *sebutā* (f.) ‘old age’; here with *s* for *ś* (archaism or Hebraism).
16. *דָּרָא *dārā* ‘generation’.
 רַבִּיעֵי *rəbiʕāy* see §23.3.
 *שְׁלִים *šəlim* (adj.) ‘complete, whole, finished’; perhaps here for שְׁלֵם *šəlem* (so Berliner):
 *שְׁלֵם *šəlem* G ‘to be finished, completed, whole; to come to an end’.
 *חֻבָּא *ḥobā* ‘guilt, debt’.
17. *עָלַת *ʕal(l)at* error for *עָלַת *ʕállat* (cf. var.); *וַחֲוַת שִׁמְשָׁא *wa-hwāt šimsā ʕállat* imitates the asyndetic construction of the MT: וַיְהִי הַשֶּׁמֶשׁ בָּאָה *wa-yhî haš-šémeš bāʔāh* ‘the sun had set’.
 *תַּנּוּרָא *tannurā* ‘furnace, brazier’.
 *תַּנְנָא/תַּנְנָא/תַּנְנָא *tənnā/tannənā/tānnənā* ‘smoke’; *דִּי *di-* is either an error for *דֶּא *də-* (cf. var.) or reflects a variant vocalization of the noun (דִּיתַנְנָא *di-tnān*).
 *בַּעֲרָא *bāʕorā* ‘torch’.
 *אִישְׁתָּא *ʔiššātā* (f. sg.; abs. *אִישְׁשָׁא *ʔiššā*) ‘fire’.
 *עָדָא *ʕadā* G ‘to pass (by, over, through)’.
18. *נַחְלָא *naḥlā* ‘wadi, stream’.
 *פֶּרָת *Pərāt* ‘Euphrates’.
19. *שְׁלַמְאָא *Šəlamāʔā* gentilic (MT הַקֵּינִי *haq-Qēnī*).
 *קִנִּיזָא *Qənizzāʔā* ‘Qenizzite’.
 *קַדְמוֹנָא *qadmonay* (adj.; emph. *קַדְמוֹנָא *qadmonāʔā*; see Paradigm A.5) ‘ancient’; here: *קַדְמוֹנָא *Qadmonāʔā* means ‘Qadmonite’.
20. *חִיטָא *ḥittāʔā* ‘Hittite’.
 *פֶּרִיזָא *Pərizzāʔā* ‘Perizzite’.
 *גִּבְבָּרָא *gibbārā* cf. 14:5.
21. *גַּרְגִּישָׁא *Gargišāʔā* ‘Gargishite’ (MT גִּרְגָּשִׁי *Girgāšī*).
 *יְבוּסָא *Yəbusāʔā* ‘Jebusite’.

Chapter 16

2. *מַנְעֵנִי *mənaʕni* for *מַנְעָנִי *manʕāni* (cf. var.).
 *מָא *mā ʔim* (also *מָא *māʔim*) ‘perhaps; how? when?’.
 *אֶתְבְּנִי *ʔitbəni* *Gt* ‘to be built (up); to acquire offspring’.
3. *סוּפָא *sopā* ‘end; *mis-sop* ‘at the end of, after’.
 *בַּעֲלָה *baʕlah* Tiberianizing for *בַּעֲלָה *baʕlah* (cf. var.).

4. *עדי *ʕaddi* D ‘to become pregnant; to remove’.
 *קל/קל *qal/qāl* (root קלל *q-l-l*) G ‘become small, unimportant, of little esteem’.
 *ריבונא *ribbonā* ‘lord, master’; *ריבונתא **ribbonātā* ‘lady, mistress’.
7. חגרא *Hagrā* GN (MT שור *Šūr*).
8. אהיא *ʔātyā* for אהיא *ʔātayā* (cf. אלא *ʔāzālā*).
9. אשתעבד **ʔištāʕbad* (Št) passive and reflexive of שעבד *šāʕbed* (12:5); the *a* after *ʕ* (in the form in Sperber’s main text) reflects a Tiberian *ḥāṭēp* vowel (אשתעבד *ʔištāʕābad*).
10. אסגי *ʔasgi* C ‘to increase’ (trans.); for אסגא *ʔasgāʔā*, see note to 15:13.
 סגיא *sagyā* (abs./cstr. סגי *sage*) ‘multitude, large amount’.
11. ישמעאל *Yišmāʕe(ʔ)l* PN.
12. מרודא *mārodā* ‘rebel; wild ass’ (MT פרא *péreʔ ʔādām*); in the variant: ארודא *ʕārodā* ‘wild ass’.
 צריך *ʕərik* (adj.) ‘needed, necessary; needing, needy’.
13. אתמלל *ʔitmallal* Dt ‘to converse’
14. קרא *qarā* here impersonal: ‘one called’.
 קייא *qayyām* (adj.) ‘living, existing, enduring’.
 ראקא *Rəqām*, חגרא *Hagrā* GNs (MT קדש *Qādēš*, ברד *Bāred*).
15. דילידת typo? for דילידת *d-ilédāt* (so Berliner).

GLOSSARY OF THE LESSON VOCABULARIES

Aramaic — English

Aramaic	Gloss	= Hebrew	Lesson
<i>ʔab</i> , pl. <i>ʔabāhātā</i>	father	<i>ʔāb</i>	14
<i>ʔabad</i> , <i>yebad</i>	to perish, die	<i>ʔbd</i>	1
<i>ʔizgaddā</i>	(ordinary) messenger (Pers.)		15
<i>ʔəzal</i> , <i>yezəl</i>	to go	<i>hlk</i>	1
<i>ʔəhad</i> , <i>yəhod</i>	to seize, grasp, lay hold of; close (door)	<i>ʔhz</i>	7
<i>ʔaḥ</i> , pl. <i>ʔaḥayyā</i>	brother	<i>ʔāḥ</i>	14
<i>ʔəḥātā</i> , cstr./abs. <i>ʔəḥāt</i> , pl. <i>ʔaḥ(h)əwātā</i>	sister (my sister: <i>ʔəḥāti</i> or <i>ʔəḥāt</i>)	<i>ʔāḥôt</i>	19
<i>ʔaḥsānətā</i>	possession, inheritance; cf. <i>ʔaḥsen</i>		14
<i>ʔuḥrān</i> , <i>ʔuḥri</i> , <i>ʔuḥrānin</i> , <i>ʔuḥrānəyān</i>	other	<i>ʔaḥēr</i>	23
<i>ʔit</i>	(there) is, are	<i>yēš</i>	17
<i>ʔəkal</i> , <i>yekol</i>	to eat	<i>ʔkl</i>	4
C <i>ʔokel</i>	to cause to eat, feed	<i>ʔkl C</i>	
<i>ʔillen</i>	these	<i>ʔēlle</i>	8
<i>ʔilānā</i>	tree	<i>ʕēš</i>	7
<i>ʔālap</i>	thousand	<i>ʔelep</i>	18
<i>ʔim</i>	if	<i>ʔim</i>	21
<i>ʔamtū</i>	maidservanthood (in idiom)		5
<i>ʔamtā</i> , pl. <i>ʔamhātā</i>	female servant, slave	<i>ʔāmā</i>	6
<i>ʔimmā</i> (f.), pl. <i>ʔimmāhātā</i>	mother (my mother: <i>ʔimmā</i>)	<i>ʔēm</i>	11
<i>ʔəmar</i> , <i>yemar</i> , <i>memar</i> <i>lə-memar</i>	to say	<i>ʔmr</i>	7
	intro dir. quote	<i>lē(?)mōr</i>	12
<i>ʔān</i>	where?	<i>ʔān</i>	8
<i>lə-ʔān</i>	whither?		8
<i>mənān</i>	whence?		8
<i>ʔənā</i>	I	<i>ʔānī/ʔānōkī</i>	18
<i>ʔənāḥnā</i>	we	<i>ʔa nāḥnū</i>	18
<i>ʔinnin</i>	they, those (f.)	<i>hēn</i>	18
<i>ʔinnun</i>	they, those (m.)	<i>hēm</i>	18
<i>ʔənāšā</i> , cstr./abs. <i>ʔənāš</i>	man, men; sg. can be coll.	<i>ʔēnōš</i>	19
<i>ʔəsar</i> , <i>yesar</i>	to bind, take captive	<i>ʔsr</i>	9
<i>ʔap</i> (adv.)	also, likewise, even	<i>ʔap</i>	22
<i>ʔappayyā</i> (pl.)	face, surface	<i>pānīm</i>	9
<i>ʔapreš</i>	to divide, separate	<i>bdl C</i>	14
<i>ʔurḥā/ʔorḥa</i> , cstr./abs. <i>ʔōraḥ</i> (f.), pl. <i>ʔurḥātā</i>	way, road, conduct, behavior	<i>ʔōraḥ</i>	18
<i>ʔəre</i>	that, the fact that; when, since, bec.	<i>kī</i>	7
<i>ʔorāytā</i>	the Torah	<i>tōrā</i>	18
<i>ʔarʕā</i> (cstr./abs. <i>ʔəraʕ</i> ; f.)	land, country; the earth	<i>ʔēreš</i>	2
<i>ʔəšad</i> , <i>yəšod</i>	to pour out, shed, deposit		20
<i>ʔəṭā</i> , <i>yete</i>	to come	<i>bwʔ/ʔth</i>	10
C <i>ʔayti</i>	to bring; to cause to come	<i>bwʔ C</i>	15
<i>ʔatt</i>	you (f. sg.)	<i>ʔatt</i>	18
<i>ʔatt</i>	you (m. sg.)	<i>ʔattā</i>	18
<i>ʔattin</i>	you (f. pl.)	<i>ʔatten</i>	18
<i>ʔattun</i>	you (m. pl.)	<i>ʔattem</i>	18

Aramaic	Gloss	= Hebrew	Lesson
<i>ʔittu</i>	wifehood (in idiom)		5
<i>ʔittatā</i> , pl. <i>nəšayyā</i>	woman, wife	<i>ʔiššā</i>	1
<i>ʔattānā/ʔatānā</i>	female donkey	<i>ʔātōn</i>	6
<i>ʔatrā</i> (cstr./abs. <i>ʔatar</i>)	place, site, location	cf. <i>ʔāšer</i>	8
<i>bə-</i>	in, within; with (instr.)	<i>bə-</i>	2
<i>bə-go</i> , <i>bəgawwi</i>	in, within, in the midst of	<i>bə-tōk</i>	4
<i>bə-yad</i> , <i>b-idā də</i>	into the hand/power/control of; through, by means of		4, 9
<i>bə-ken</i>	at that time, in those days		18
<i>bi-sʔar</i>	beside, near	<i>ʔēšel/bə-šad</i>	11
<i>bə-šene</i>	in the eyes of, in the opinion of	<i>bə-šēnē</i>	17
<i>bəʔeš</i>	to be/become/seem bad; cf. <i>biš</i>		17
<i>bədil</i>	because of, for the sake of	<i>bašābūr</i>	19
<i>bədil də-</i>	so that, in order that (+ impf.)	<i>ləmāšan</i>	19
<i>ben</i>	between (<i>ben u-ben</i> or <i>ben x lə-y</i>)	<i>bēn</i>	11
<i>bənā</i> , <i>yibne</i>	to build	<i>bnh</i>	10
<i>bašlā</i>	husband, owner	<i>bāšal</i>	6
<i>bəširā</i>	cattle (bulls, oxen, cows)	<i>bāqār/bəšīr</i>	6
<i>bārā</i>	the outside (of a place)	<i>hūš</i>	9
<i>bār min</i>	except, except for, other than		9
<i>lə-bārā</i>	to the outside		9
<i>mib-bārā</i>	on the outside (of: <i>lə</i>)		9
<i>lə-mib-bārā</i>	to the outside (of: <i>lə</i>)		9
<i>bərā</i>	son	<i>bēn</i>	6
<i>bəratā</i>	daughter	<i>bat</i>	6
<i>berā</i> (f.)	well, pit	<i>bəʔēr</i>	11
<i>bārek</i> (√brk D)	to bless	<i>bērēk</i>	13
Dt <i>ʔitbārak</i>	to be blessed		23
<i>birkətā</i>	blessing	<i>bərākā</i>	13
<i>biš</i>	bad, evil, wicked	<i>raš</i>	17
<i>betā</i>	house	<i>báyit</i>	3
<i>bātar</i>	after, behind (spatial, temporal)	<i>ʔahāre</i>	4
<i>bātar də-</i>	after	<i>ʔahāre ʔāšer</i>	11
<i>gabrā/gubrā</i> (abs./cstr. <i>gəbar</i>)	man	<i>ʔiš</i>	1
<i>bə-go</i> , <i>bə-gawwi</i>	in, within, in the midst of	<i>bə-tōk</i>	4
<i>mig-go</i> , <i>mig-gawwi</i>	from within, from the midst of	<i>mit-tōk</i>	4
<i>gəzar</i> , <i>yigzar</i>	to cut; to circumcize	<i>gzr/krt</i>	4
<i>gəzar qəyām šim</i>	to make a covenant with		4
<i>gəlā</i>	to reveal	<i>pqh</i>	23
Gt <i>ʔitgəli</i>	to appear, reveal oneself	<i>rʔh N</i>	23
<i>gamlā</i>	camel	<i>gāmāl</i>	6
<i>ginnatā</i>	garden	<i>gan(nā)</i>	6
<i>dā</i>	this (f.)	<i>zōʔt</i>	7
<i>dəbar</i> , <i>yidbar</i>	to take (s.th. along with you), lead (away)	<i>lqh</i>	2
Gt <i>ʔiddəbar</i>	to be taken		23
<i>dahbā</i>	gold	<i>zāhāb</i>	8
√d-w-r: <i>dār</i> , <i>yədur</i>	to sojourn	<i>gwr</i>	11
<i>dəhel</i> , <i>yidhal</i>	to be afraid, fear (obj. usu. <i>min</i> (<i>qədām</i>))	<i>yrʔ</i>	5
<i>dəheq/dəhaq</i>	to press, urge; to oppress (<i>yāt</i> , <i>bə-</i> , <i>lə-</i>)	<i>dḥq</i> twice	9
√d-y-n: <i>dān</i> , <i>yədin</i>	to judge	<i>dyn</i>	11

Aramaic	Gloss	= Hebrew	Lesson
<i>dilmā</i>	lest, so that not (+ impf.)	<i>pen</i>	19
<i>dāmā</i> (abs./cstr. <i>dam</i>)	blood	<i>dām</i>	20
<i>den</i>	this (m.)	<i>ze</i>	7
<i>dāromā</i>	the south	<i>dārôm</i>	5
<i>mid-dāromā lə-</i>	to the south of		5
<i>daššā</i>	door, doorleaf	<i>délet</i>	7
<i>hā</i>	now (then), look, here (is)	<i>hinnē</i>	18
<i>hu?</i>	he, that (m.)	<i>hū?</i>	18
<i>hi?</i>	she, that (f.)	<i>hî?</i>	18
<i>həwāh, yəhe/yihwe</i>	to be; with <i>lə-</i> , to become	<i>hyh</i>	10
<i>həwāh leh X</i>	he had X		10
<i>hākā</i>	here	<i>pōh</i>	12
<i>hekālā</i>	palace, temple	<i>hēkāl</i>	4
<i>hālākā</i>	hither, to this place	<i>hālākā</i>	12
<i>həpak</i>	to overthrow; to convert, change	<i>hpk</i>	9
<i>həpak yāt X lə-Y</i>	to change X into Y		9
<i>zəban</i>	to buy, purchase		8
<i>D zabben</i>	to sell	<i>mkr</i>	13
<i>zəfer</i>	small	<i>šāšîr/qāṭôn</i>	17
<i>zaršitā</i> (f.; abs. <i>zaršit</i> , cstr. <i>zarši</i> pl. abs. <i>zaršayātā</i>)	descendant, family	<i>mišpāhā</i>	23
<i>ḥabbēl</i>	to destroy	<i>šḥt D/hbl D late</i>	13
<i>ḥadi, yiḥde</i>	to rejoice	<i>šmḥ/hdh rare</i>	10
<i>ḥad, f. ḥadā</i>	one	<i>ʿeḥād</i>	16
<i>ḥad ʿasar, f. ḥadā ʿasre</i>	eleven	<i>ʔaḥad ʿāsār</i>	16
<i>ḥadat, f. abs. & m. emph. ḥadtā,</i> f. emph. <i>ḥadattā</i>	new	<i>ḥādāš</i>	17
<i>ḥawwi D</i>	to tell, relate, inform (someone: <i>lə-</i>)	<i>ngd C</i>	22
<i>ḥazā, yiḥze</i>	to see	<i>rʔh/hzh</i>	10
<i>C ʔaḥzi</i>	to show, cause to see	<i>rʔh C</i>	14
<i>Ct ʔittahzi</i>	to appear		23
<i>ḥay, f. ḥayyā</i>	alive, living	<i>ḥay</i>	18
<i>ḥayā</i>	to live, be alive	<i>hyh</i>	18
<i>ḥayyāb</i>	wicked, evil, guilty of crime	<i>ḥaṭṭā?</i>	17
<i>ḥakkīm</i>	wise, clever	<i>ḥākām</i>	17
<i>ḥamrā</i> (abs./cstr. <i>ḥamar</i>)	wine	<i>yāyin/hémer</i>	14
<i>ḥamārā</i>	male donkey	<i>ḥāmôr</i>	6
<i>ḥameš, ḥamšāh</i>	five	<i>ḥāmēš</i>	16
<i>ḥamšin</i>	fifty	<i>ḥāmiššīm</i>	18
<i>ʔaḥsen (ʔḥsn C)</i>	to take possession of (usu: land); to bequeath, hand on (X to Y: <i>yāt X lə-Y</i>); cf. <i>ʔaḥsānātā</i>	<i>yrš</i>	14
<i>ḥaqlā</i> (abs./cstr. <i>ḥəqal</i>)	field	<i>šāde</i>	6
<i>ḥarbā</i> (f.)	sword	<i>ḥéreb</i>	6
<i>ḥəšokā</i>	darkness	<i>ḥōšek</i>	14
<i>ṭāb</i>	good, just, pleasant	<i>ṭōb</i>	17
<i>ṭamar</i>	to hide, conceal	<i>ṭmr</i>	9
<i>ṭəṣā</i>	to wander, go astray	<i>ṭšh</i>	14
<i>C ʔaṭfi</i>	to lead astray		14
<i>ṭurā</i>	mountain	<i>har</i>	1

Aramaic	Gloss	= Hebrew	Lesson
<i>yədā</i> , cstr. <i>yad</i> <i>bə-yad</i> , <i>b-idā də</i>	hand into the hand/power/control of; through, by means of	<i>yād</i>	9 4, 9
<i>yədaš</i> , <i>yiddaš</i> , <i>middaš/medaš</i> <i>yədaš ʔəre</i> C <i>hodaš/ʔodaš</i>	to know to know that to inform (s.o.: <i>yāt</i>) of/about (s.th. <i>yāt</i>)	<i>ydš</i> <i>yđš C</i>	7 7 15
<i>yəhab</i> , <i>yitten</i> <i>ʔoḥi</i> (√ <i>yḥy</i> C) <i>Yy</i> , <i>Ywy</i>	to give; to place, set to hurry, go hurriedly; to hurry (to do: <i>lə-</i> + inf.) writing of the divine name	<i>ntn</i> <i>mhr D</i>	3 15 9
<i>yəkel</i> , <i>yikkol</i> , <i>mikkal/mekal</i> <i>yəled</i> , <i>yəlid</i> , <i>melad</i> Gt <i>ʔityəled</i> or <i>ʔitiled</i> C <i>ʔoled</i>	to be able to bear (a child) to be born to beget	<i>yākōl</i> <i>yld</i> <i>yld Pual</i> <i>yld C</i>	12 16 23 16
<i>yomā</i> <i>yəməmə</i> <i>yəret</i> , <i>yerat</i> <i>yāt</i> <i>yəteb</i> , <i>yitteb</i> C <i>ʔoteb</i> Ct <i>ʔittotab</i>	day daylight to inherit (direct object particle) to sit, dwell, remain, settle to cause to settle to settle (intr.)	<i>yôm</i> <i>yrš</i> <i>ʔet-/ʔēt</i> <i>yšb</i> <i>yšb C</i>	7 14 7 2 5 15 23
<i>kə-</i> <i>ka-ḥdā</i> <i>kad</i>	like, as, according to together, as one when	<i>kə-</i> <i>kaʔāšer/kī/bə-</i> or <i>kə-</i> + inf.	4 12 11
<i>kokəbā</i> <i>kol/kull-</i> <i>kallətā</i> <i>kəmə də-</i> <i>bə-ken</i> <i>Kənašan</i> <i>Kənašanāʔā</i> <i>kənaš</i> Gt <i>ʔitkəneš</i> Dt <i>ʔitkannaš</i>	star all, every, whole, entire daughter-in-law according as, as (conj.) at that time, in those days Canaan Canaanite to gather, assemble (trans.) to be gathered, gather (intr.) to gather (intr.)	<i>kôkāb</i> <i>kōl/kol-</i> <i>kallā</i> <i>Kənašan</i> <i>Kənašanī</i>	11 7 18 18 18 12 18 23 23 23
<i>kaspā</i> (abs./cstr. <i>kəsap</i>) <i>kəšan</i> <i>kapnā</i> <i>karmā</i> <i>kətab</i>	silver, money now, so now, now then famine vineyard to write	<i>késep</i> <i>šattā</i> <i>rāšāb</i> <i>kérem</i> <i>ktb</i>	2 20 5 9 2
<i>lə-</i> <i>lə-ʔān</i> <i>lə-bārā</i> <i>lə-mā</i> <i>lə-madnəḥā</i> <i>lə-memar</i> <i>lə-mib-bārā</i> <i>lə-qaddāmut</i> <i>lə-tammān</i> <i>lā</i> <i>ʔalwi</i> (√ <i>lwy</i> C) <i>ləwāt</i>	to, for (a person), to into (a place) whither? to the outside why? east(ward) intro dir. quote to the outside (of: <i>lə</i>) (out) to meet to there, thither (negative) to accompany to, unto, into the presence of (s.o.)	<i>lə-, ʔel</i> <i>lāmmā</i> <i>lē(?)mōr</i> <i>liqra(?)t</i> <i>lōʔ, ʔal</i> cf. <i>lwh</i> <i>ʔel/lipnē</i>	1 8 9 2 5 12 9 13 1 14 3

Aramaic	Gloss	= Hebrew	Lesson
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>laḥdā</i>	very much, greatly	<i>məʔōd</i>	12
<i>laḥmā</i>	bread, food	<i>lēḥem</i>	3
<i>lelāyā</i> , pl. abs. <i>lelāwān</i>	night	<i>laylā</i>	7, 16
<i>let</i>	(there) is, are not	<i>ʔēn</i>	17
<i>mā</i>	what?	<i>mā</i>	7
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>məʔāh</i> (f.)	hundred	<i>mēʔā</i>	18
<i>mā(ʔ)nā</i>	vessel, utensil	<i>kəlī/ʔōnī</i>	8
<i>madbəḥā</i> , cstr. <i>madbaḥ</i>	altar	<i>mizbēaḥ</i>	9
<i>madbərā</i>	desert, steppe, wilderness		5
<i>madnəḥā</i>	the east	<i>mizrāḥ</i>	5
<i>lə-madnəḥā</i>	east(ward)		5
<i>mim-madnaḥ/madnəḥā</i>	on/to the east of		5
√m-w-t: <i>mit</i> , <i>yəmut</i>	to die	<i>mwt</i>	11
C <i>ʔəmet</i>	to cause to die, put to death	<i>mwt C</i>	15
<i>mayyā</i>	water	<i>māyim</i>	3
<i>mekəlā</i> (infin. of <i>ʔəkal</i> as noun)	food		12
<i>maktāšā</i> , cstr. <i>maktāš</i>	plague, affliction	<i>nəgaʿ</i>	15
<i>malʔəkā</i>	angel, divine messenger	<i>malʔāk</i>	15
<i>malkā</i>	king	<i>mélek</i>	1
<i>malkətā</i>	queen	<i>malkā</i>	1
<i>malkūtā</i> , pl. <i>malkəwātā</i>	kingdom, reign, rule	<i>malkūt, mamlākā</i>	9
<i>mallel</i> (√mll D)	to speak (with: <i>ʕim</i>)	<i>dibbēr</i>	13
Dt <i>ʔitmāllal</i>	to converse		23
<i>millətā</i> (f.), pl. <i>millayyā</i>	word	<i>dābār</i>	11
<i>memərā</i> (infin. of <i>ʔəmar</i> as noun)	word, utterance		12
<i>meməra da-Yy</i>	the Word of the Lord, circumloc. for God		12
<i>lə-memar</i>	intro dir. quote	<i>lē(ʔ)mōr</i>	12
<i>man</i>	who?	<i>mī</i>	7
<i>min</i>	from, out of; partitive	<i>min</i>	1
<i>mənān</i>	whence?		8
<i>mib-bārā</i>	on the outside (of: <i>lə</i>)		9
<i>mig-go</i> , <i>mig-gawwi</i>	from within, from the midst of	<i>mit-tōk</i>	4
<i>mid-dāromā lə-</i>	to the south of		5
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>mim-madnəḥā</i>	on/to the east of		5
<i>mis-səṭar</i>	from beside		13
<i>me-ʕal</i>	from upon	<i>mēʕal</i>	3
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>mənā</i> , <i>yimne</i>	to count	<i>mnḥ</i>	10
D <i>manni</i>	to appoint	<i>pqd C</i>	
Gt <i>ʔitmāni</i>	to be counted		23
<i>mənaʕ</i> , <i>yimnaʕ</i>	to prevent, hinder	<i>mnʕ</i>	12
<i>məsar</i> , <i>yimsar</i>	to hand over (to into the hand of: <i>bə-yad</i> , <i>lə-</i> , or <i>qədām</i>)		4
<i>maʕrəbā</i>	the west	<i>maʕārāb</i>	5
<i>maššutā</i> (f.)	quarrel, strife; cf. <i>nəšā</i>	<i>nəʔ N, C;</i>	
<i>maššā/maššūt</i>	19		
<i>Miṣrāʔā</i> , pl. <i>Miṣrāʔe</i>	Egyptian, the Egyptians	<i>Miṣrī(m)</i>	18
<i>Miṣrāyim</i>	Egypt	<i>Miṣrāyim</i>	5

Aramaic	Gloss	= Hebrew	Lesson
<i>maškanā</i>	tent, habitation	<i>šōhel/miškan</i>	3
<i>mešarā</i>	plain, valley	<i>mišōr</i>	3
<i>nəbiyā</i>	prophet	<i>nābī?</i>	8
<i>nahrā</i> (abs./cstr. <i>nəhar</i>)	river	<i>nāhār</i>	2
<i>nəhorā</i>	light	<i>šōr/(nēr/nîr)</i>	14
<i>nəhat/nəhet, yeḥot</i>	to come/go down, descend	<i>yrd</i>	3
C <i>ṣaḥet/ṣəhet</i>	to bring/lead/send down	<i>yrd C</i>	15
<i>nəṭal, yiṭṭol</i>	to raise up, lift, take up; to set out, travel	<i>nš?, nšʿ</i>	1
<i>nəṭar, yiṭṭar</i>	to guard, preserve, keep, observe	<i>nšr</i>	4
<i>nəseb/nəsab, yissab</i>	to take (most genl. vb. for taking)	<i>lqh</i>	5
<i>nəseb X b-ideh</i>	he picked up X		9
<i>nəpal, yippel</i>	to fall	<i>npl</i>	3
<i>nəpaq, yippoq</i>	to go forth	<i>yš?</i>	1
<i>nəpaq min X</i>	to leave X, depart from X		1
C <i>ṣappeq</i>	to bring/lead/send forth; produce	<i>yš? C</i>	15
<i>nəpeš, yippoš</i>	to become numerous, widespread		8
<i>napšā</i> (abs./cst <i>nəpaš</i> ; f.), pl. <i>napšātā</i>	soul, person	<i>népeš</i>	18
<i>nəšā</i>	to quarrel; cf. <i>maššutā</i>	<i>nš? N, C</i>	19
<i>nəšab, yiššob</i>	to plant	<i>nšʿ</i>	7
<i>səged, yisgod</i>	to bow down	<i>hištaḥāwā</i>	5
<i>səgi</i>	to be/become numerous	<i>rbh</i>	17
<i>saggi, saggi?ā</i>	many, much, numerous	<i>rab(b)</i>	17
<i>bi-štar</i>	beside, near	<i>šēšel/bə-šad</i>	11
<i>mis-šatar</i>	from beside		13
√s-y-b: <i>sib/seb</i>	to grow old	<i>zqn/šēbā</i> old age	11
<i>səleq, yissaq</i>	to go up, ascend (intr.)	<i>šlh</i>	5
C <i>ṣasseq</i>	to bring/lead/send up	<i>šlh C</i>	15
Dt <i>ṣistallaq</i>	to go up		23
<i>šəbad, yašbed</i>	to do, act; to make, fashion	<i>ššh</i>	7
<i>šəbad qərābā šim</i>	to wage war against		9
<i>šabdā</i>	servant, slave; attendant	<i>šébed</i>	6
<i>šəbar, yišbar/yišibar</i>	to cross (<i>yāt</i> or <i>bə</i>); to transgress	<i>šbr</i>	2
C <i>ṣašbar</i>	to lead/take across	<i>šbr C</i>	14
<i>šad</i>	up to, as far as, until	<i>šad</i>	3
<i>šal</i>	on, down onto; against; about, concerning, in regard to	<i>šal</i>	3
<i>šal ṣappe</i>	on the face, surface of; right up against, over against		9
<i>šal mā</i>	why?	<i>lāmmā</i>	2
<i>me-šal</i>	from upon	<i>mēšal</i>	3
√š-l-l: <i>šal/šāl, yešol</i>	to enter (a place: <i>lə-</i>)	<i>bw?</i>	11
C <i>ṣašel/ṣəšel</i>	to bring/lead/take in; cause to enter	<i>bw? C</i>	15
<i>šulemā</i>	boy, lad; servant, attendant	<i>nášar/šélem</i>	4
<i>šulemātā</i>	girl, maiden	<i>našārā/šalmā</i>	4
<i>šālāmā</i> (abs./cstr. <i>šālam</i>)	world, eternity	<i>šōlām</i>	22
<i>šad šālāmā</i>	forever	<i>šad šōlām</i>	
<i>šim, šimm-</i>	with, together with	<i>šim/?et-/?ēt</i>	4
<i>šammā</i>	people, the people; nation	<i>šam</i>	1
<i>šānā</i>	flock(s) (sheep and goats)	<i>šō(?)n</i>	6

Aramaic	Gloss	= Hebrew	Lesson
<i>ʕenā</i> (f.), pl. <i>ʕenayyā</i>	eye; well, spring	<i>ʕáyin</i>	17
<i>bə-ʕene</i>	in the eyes of, in the opinion of	<i>bə-ʕênê</i>	17
<i>ʕasar, ʕasrāh</i>	ten	<i>ʕésér</i>	16
<i>ʕasrin</i>	twenty	<i>ʕeśrīm</i>	18
<i>ʕaraq, yiʕroq/yiʕiroq</i>	to flee	<i>brh, nws</i>	1
<i>ʕatar</i>	to be/become rich	<i>ʕšr</i>	17
<i>ʕattir</i>	rich	<i>ʕāšir</i>	17
<i>ʔitpallag ʕal</i> (√plg Dt)	to attack		23
<i>pəlah, yiplah</i>	to serve, work (as slave, etc.)	<i>ʕbd</i>	2
<i>C ʔaplah</i>	to make (someone) work, reduce to servitude	<i>ʕbd C</i>	14
<i>Pəlišṭāʔā, pl. Pəlišṭāʔe</i>	Philistine(s)	<i>Pəlišṭū(m)</i>	18
<i>paqqed</i>	to command (usu. foll. by dir. command using impv.); to put s.o. (<i>yāt</i>) in charge of (<i>ʕal</i>)	<i>pqd/šwh D</i>	18
<i>pəras, yipres</i>	to pitch (a tent)	<i>nṯh</i>	3
<i>ʔapreš</i> (√prš C)	to divide, separate	<i>bdl C</i>	14
<i>Dt ʔitpāraš</i>	to separate (intr.)		23
<i>pitgāmā</i>	word, thing, affair (Pers. lw.)	<i>dābār</i>	2
<i>pətaḥ, yiptaḥ</i>	to open	<i>pṯh</i>	7
<i>ʕalli</i> (√šly D)	to pray	<i>hitpallēl</i>	13
<i>ʕəlotā</i>	prayer	<i>təpillā</i>	13
<i>ʕippunā</i>	the north	<i>ʕāpōn</i>	5
<i>ʕaprā</i>	morning	<i>bōqer</i>	2
<i>qabbel</i>	to receive	<i>lqh/qbl D late</i>	13
<i>qabbel min</i>	to obey		13
<i>qabbel ʕəlotā</i>	to hear a prayer		13
<i>qabbel lə-memar X</i>	to heed, obey X		13
<i>ʔitqəbar</i> (√qbr Gt)	to be buried		23
<i>ʔaqdem</i> (√qdm C)	to do s.th. early or first (usu. + <i>bə-ʕaprā</i> , followed by a 2nd coordinated verb); to go early	<i>škm C</i>	14
<i>lə-qaddāmut</i> (D infin.)	(out) to meet	<i>liqra(?)t</i>	13
<i>qədām</i>	before, in the presence of	<i>lipnē</i>	4
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>qadmāy</i>	first		23
√q-w-m: <i>qām, yəqum</i>	to arise, stand, stop	<i>qwm</i>	11
<i>C ʔəqem</i>	to set up, establish, to cause to stand, station	<i>qwm C/kwn C</i>	15
<i>Dt ʔitqayyam</i>	to be allowed to live, etc.		23
<i>qəṭal</i>	to kill	<i>hrg/qṭl</i>	2
<i>qəyāmā/qiyāmā</i>	treaty, covenant; cf. <i>qām</i>	<i>bərīt</i>	4
<i>qālā</i>	voice, sound	<i>qôl</i>	8
<i>qənā, yiqne</i>	to acquire, purchase	<i>qnh</i>	10
<i>qinyānā</i>	property, possessions		2
<i>qərā, yiqre</i>	to call, summon (<i>lə-</i>); to name	<i>qrʔ</i>	10
<i>qərā yāt šom/šem X Y</i>	to name X Y		10
<i>qəreb, yiqrab</i>	to approach, draw near (to: <i>lə, ləwāt</i>)	<i>qrb</i>	5
<i>qəreb + inf.</i>	to be on the point of		5
<i>qəreb bə-</i>	to come into contact with, touch		5
<i>D qāreb</i>	to bring, present, offer	<i>qrb C</i>	13
<i>qərābā</i>	battle, war	<i>milḥāmā</i>	9
<i>qurbānā</i>	offering	<i>minḥā/qorbān</i>	13
<i>qartā, pl. qirwayyā</i>	city	<i>ʕir</i>	1

Aramaic	Gloss	= Hebrew	Lesson
<i>rab, rabbā, rabrəbayyā</i>	great, big, important	<i>gādōl</i>	17
<i>rabbā</i>	as noun, leader, prince, high official		17
<i>ʔarbaʕ, ʔarbəʕā</i>	four	<i>ʔarbaʕ</i>	16
<i>ʔarbaʕ ʕasre</i>	fourteen	<i>ʔarbaʕ ʕaśrē</i>	16
<i>ʔarbəʕin</i>	forty	<i>ʔarbāʕīm</i>	18
<i>ruḡzā</i> (abs./cstr. <i>rəḡaz</i>)	anger, wrath	<i>rōgez</i>	6
<i>rədap</i>	to pursue (obj. with <i>bātar</i>)	<i>rdp</i>	4
<i>rəhaʕ/rəheʕ, yirhaʕ</i>	to run	<i>rwš</i>	4
<i>rəhem, yirham</i>	to love	<i>ʔhb</i>	6
<i>ramšā</i>	evening	<i>ʕéreb</i>	2
<i>rəʕā, yirʕe</i> , ptc. <i>rāʕe</i> , pl. <i>rāʕan</i>	to pasture, tend	<i>rʕh</i>	10, 18
<i>rāʕayā</i> , cstr. <i>rāʕe</i> , pl. <i>rāʕawātā</i>	shepherd, herdsman	<i>rōʕe</i>	18
<i>rešā</i>	top, head, beginning	<i>rōʔš</i>	23
<i>ʔištəʔar</i> (√ʔr Gt)	to survive, remain over		23
<i>šabbah</i> (D)	to praise	<i>hillēl</i>	13
<i>ʔištəbi</i> (√šby Gt)	to be captured		23
<i>šabaʕ, šabʕāh/šibʕāh</i>	seven	<i>šébaʕ</i>	17
<i>šabʕin/šibʕin</i>	seventy	<i>šibʕīm</i>	18
<i>šəbaq</i>	to leave, abandon, forsake	<i>ʕzb</i>	4
<i>šəbaq</i> + inf.	to allow		4
<i>šəbaq lə</i>	to forgive		4
<i>šawwi</i>	to put, place, set, set up, make	<i>šym/šwh</i> D late	13
<i>šəkeb, yiškob</i>	to lie down	<i>škb</i>	8
<i>ʔaškaḥ</i> (√škḥ C)	to find, come upon	<i>mšʔ</i>	14
<i>šəlah, yišlah</i>	to send, to send a message/messenger	<i>šlh</i>	8
<i>šəmə</i> , cstr. <i>šom/šem</i> , pl. <i>šəməhātā</i>	name	<i>šēm</i>	9
<i>šəmayyā</i> (m. pl.)	heaven, the sky	<i>šəməyīm</i>	11
<i>šəmaʕ, yišmaʕ</i>	to hear	<i>šmʕ</i>	8
C <i>ʔašmaʕ</i>	cause to hear/obey, announce, proclaim	<i>šmʕ</i> C	14
<i>šəpar</i>	to be/become good	<i>ʕyb/yṭb</i>	17
<i>šappir</i>	beautiful, handsome, excellent	<i>yāpe/ʔób</i>	17
<i>ʔašqi</i> (√šqy C)	to cause to drink; to water (animals)	<i>šqh</i> C	14
<i>šəṛā</i>	to come to a stop, set up camp, settle down	cf. <i>škn</i>	11
D <i>šāri</i>	to begin (+ inf. or ptc.)	<i>ḥll</i> C	13
<i>šet, šittāh</i>	six	<i>šēš</i>	16
<i>šittin</i>	sixty	<i>šiššīm</i>	18
<i>šəti, yište</i>	to drink	<i>šth</i>	10
<i>šattā</i> (f.), cstr. <i>šənat</i> , pl. <i>šənayyā</i>	year	<i>šānā</i>	16
<i>təbar, yitbar</i>	to break, break down; to subdue	<i>šbr</i>	9
D <i>tabbar</i>	to shatter	<i>šbr</i> D	
√t-w-b: <i>tāb, yəṭub</i>	to return, go/come back	<i>šwb</i>	11
C <i>ʔəteb</i>	to bring/lead/send back; to answer (a person: <i>yāt</i>)	<i>šwb</i> C/ʕnh	15
<i>təhot</i>	under, beneath (+pl. sfs.)	<i>táḥat</i>	8
<i>təlāt, təlātāh</i>	three	<i>šālōš</i>	16
<i>təlāt ʕəsar, təlāt ʕasre</i>	thirteen	<i>šəlōšā ʕāśār</i>	16
<i>təlātin</i>	thirty	<i>šəlōšīm</i>	18
<i>tammān</i>	there, in that place	<i>šām</i>	1
<i>lə-tammān</i>	to there, thither	<i>šāmmā</i>	1
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>təməne, təmənəyāh</i>	eight	<i>šəməne</i>	16

Aramaic	Gloss	= Hebrew	Lesson
<i>tāmānan</i>	eighty	<i>šəmonīm</i>	18
<i>tāqen</i> , f. <i>tāqənā</i>	good, proper, correct, in good order	<i>ṭōb/tqn</i>	18
<i>təqep</i> , <i>yitqap</i>	to be, grow strong, severe, rich, wealthy	<i>kbd/ḥzq</i>	5
<i>təqep lə-N</i>	N became angry	<i>ḥrh lə-</i>	5
<i>təqep rugzeh bə-</i>	he became angry at/with	<i>ḥrh lə-</i>	6
<i>taqqip</i> , f. <i>taqqipā</i>	strong, powerful, severe	<i>ḥāzāq</i>	18
<i>torā</i>	bull, ox	<i>šōr/ʔélep</i>	6
<i>torətā</i>	cow	<i>pārāʔ</i>	6
<i>tārek</i> (√ <i>trk</i> D)	to drive out, expel	<i>grš</i>	13
<i>təren</i> , f. <i>tarten</i>	two	<i>šnáyim</i>	16
<i>təre ʕasar</i> , f. <i>tarta ʕasre</i>	twelve	<i>šnáyim ʕāsār</i>	16
<i>tarʕā</i>	gate (of a city), doorway (house, tent)	<i>šáʕar</i>	7
<i>təšaʕ</i> , <i>tišʕāh</i>	nine	<i>téšaʕ</i>	16
<i>tišʕin</i>	ninety	<i>tišʕīm</i>	18

English — Aramaic

Gloss	Aramaic	= Hebrew	Lesson
abandon	<i>šəbaq</i>	<i>ʕzb</i>	4
able, be	<i>yəkel, yikkol</i>	<i>yākol</i>	12
about	<i>ʕal</i>	<i>ʕal</i>	3
accompany	<i>ʔalwi (√lwy C)</i>	cf. <i>lwh</i>	14
according as (conj.)	<i>kəmə də-</i>		18
according to	<i>kə-</i>	<i>kə-</i>	4
across, lead/take	<i>C ʔaʕbar</i>	<i>ʕbr C</i>	14
acquire	<i>qənā, yiqne</i>	<i>qnh</i>	10
affair	<i>pitgāmā</i>	<i>dābār</i>	2
affliction	<i>maktāšā</i>	<i>nəgaʕ</i>	15
afraid, be (obj. usu. <i>min (qədām)</i>)	<i>dəḥel, yidḥal</i>	<i>yrʔ</i>	5
after	<i>bātar də-</i>	<i>ʔaḥārē ʔāšer</i>	11
after (spatial, temporal)	<i>bātar</i>	<i>ʔaḥārē</i>	4
against	<i>ʕal</i>	<i>ʕal</i>	3
against	<i>ʕal ʔappe</i>		9
alive	<i>ḥay, f. ḥayyā</i>	<i>ḥay</i>	18
alive, be	<i>ḥayā</i>	<i>ḥyh</i>	18
all	<i>kol/kull-</i>	<i>kōl/kol-</i>	7
allow	<i>šəbaq + inf.</i>		4
also	<i>ʔap</i>	<i>ʔap</i>	22
altar	<i>madbəḥā</i>	<i>mizbēaḥ</i>	9
angel	<i>malʔākā</i>	<i>malʔāk</i>	15
anger	<i>rugzā</i>	<i>rōgez</i>	6
angry: N became angry	<i>təqep lə-N</i>	<i>ḥrh lə-</i>	5
angry: he became angry at/with	<i>təqep rugzeh bə-</i>	<i>ḥrh lə-</i>	6
announce	<i>ʔašmaʕ (šmʕ C)</i>	<i>šmʕ C</i>	14
answer (a person: <i>yāt</i>)	<i>C ʔəteb</i>	<i>šwb C/ʕnh</i>	15
appear	<i>Ct ʔittaḥzi</i>		23
appear	<i>ʔitgəli (√gly Gt)</i>		23
appoint	<i>D manni</i>	<i>pqd C</i>	
approach (to: <i>lə, ləwāt</i>)	<i>qəreb, yiqrah</i>	<i>qrb</i>	5
arise	<i>qām, yəqum</i>	<i>qwm</i>	11
as (conj.)	<i>kəmə də-</i>		18
as (prep.)	<i>kə-</i>	<i>kə-</i>	4
ascend	<i>səleq, yissaq</i>	<i>ʕlh</i>	5
astray, go	<i>ʔəʕā</i>	<i>tʕh</i>	14
astray, lead	<i>C ʔaʕi</i>		14
at that time	<i>bə-ken</i>		18
attack	<i>ʔitpallag ʕal (√plg Dt)</i>		23
attendant	<i>ʕulemā</i>	<i>nāʕar/ʕélem</i>	4
attendant	<i>ʕabdā</i>	<i>ʕébed</i>	6
bad	<i>biš</i>	<i>raʕ</i>	17
bad, be/become/seem	<i>bəʔeš</i>		17
battle	<i>qərābā</i>	<i>milḥāmā</i>	9
bear (a child)	<i>yəled, yəlid</i>	<i>yld</i>	16
beautiful	<i>šappir</i>	<i>yāpe/ʔôb</i>	17
because	<i>ʔəre</i>	<i>kî</i>	7
because of	<i>bədil</i>	<i>baʕābūr</i>	19

Gloss	Aramaic	= Hebrew	Lesson
become	<i>həwāh, yəhe/yihwe + lə-</i>	<i>hyh</i>	10
before	<i>qədām</i>	<i>lipné</i>	4
before, from	<i>min qədām</i>	<i>mil-lipné</i>	4
beget	<i>C ʔoled</i>	<i>yld C</i>	16
begin (+ inf. or ptcp.)	<i>D šāri</i>	<i>hll C</i>	13
beginning	<i>rešā</i>	<i>rōʔš</i>	23
behavior	<i>ʔurḥā/ʔorḥa (f.)</i>	<i>ʔōrah</i>	18
behind (spatial, temporal)	<i>bātar</i>	<i>ʔahārē</i>	4
beneath	<i>təhot</i>	<i>tāḥat</i>	8
bequeath	<i>ʔahsen (√hsn C)</i>		
beside	<i>bi-sṭar</i>	<i>ʔēšel/bə-ṣad</i>	11
beside, from	<i>mis-səṭar</i>		13
between (<i>ben u-ben</i> or <i>ben x lə-y</i>)	<i>ben</i>	<i>bēn</i>	11
big	<i>rab, rabbā</i>	<i>gādōl</i>	17
bind, take captive	<i>ʔasar, yesar</i>	<i>ʔsr</i>	9
bless	<i>bārek (√brk D)</i>	<i>bērēk</i>	13
blessed, be	<i>Dt ʔitbārak</i>		23
blessing	<i>birkātā</i>	<i>bārākā</i>	13
blood	<i>dāmā</i>	<i>dām</i>	20
born, be	<i>Gt ʔityaled or ʔitiled</i>	<i>yld Pual</i>	23
bow down	<i>səged, yisgod</i>	<i>hištaḥwā</i>	5
boy	<i>ʕulemā</i>	<i>nāʕar/ʕēlem</i>	4
bread, food	<i>lahmā</i>	<i>lēhem</i>	3
break, break down	<i>təbar, yitbar</i>	<i>šbr</i>	9
bring	<i>D qāreb</i>	<i>qrb C</i>	13
bring	<i>C ʔayti</i>	<i>bwʔ C</i>	15
bring back	<i>C ʔəteb</i>	<i>šwb C/ʕnh</i>	15
bring down	<i>C ʔaḥet/ʔəhet</i>	<i>yrd C</i>	15
bring forth	<i>C ʔappeq</i>	<i>yšʔ C</i>	15
bring in	<i>C ʔaʕel/ʔəʕel</i>	<i>bwʔ C</i>	15
bring up	<i>C ʔasseq</i>	<i>ʕlh C</i>	15
brother	<i>ʔaḥ, pl. ʔaḥayyā</i>	<i>ʔāḥ</i>	14
build	<i>bənā, yibne</i>	<i>bnh</i>	10
bull, ox	<i>torā</i>	<i>šôr/ʔēlep</i>	6
buried, be	<i>ʔitqəbar (√qbr Gt)</i>		23
buy	<i>zəban</i>		8
call	<i>qərā, yiqre</i>	<i>qrʔ</i>	10
camel	<i>gamlā</i>	<i>gāmāl</i>	6
Canaan	<i>Kənáʕan</i>	<i>Kənáʕan</i>	12
Canaanite	<i>Kənaʕənāʔā</i>	<i>Kənaʕānī</i>	18
captive, take	<i>ʔasar, yesar</i>	<i>ʔsr</i>	9
captured, be	<i>ʔištəbi (√šby Gt)</i>		23
cattle	<i>bəʕirā</i>	<i>bāqār/bəʕīr</i>	6
change	<i>həpak</i>	<i>hpk</i>	9
circumcize	<i>gəzar, yigzar</i>	<i>gzr/krt</i>	4
city	<i>qartā, pl. qirwayyā</i>	<i>ʕīr</i>	1
clever	<i>ḥakkim</i>	<i>ḥākām</i>	17
close (door)	<i>ʔəḥad, yeḥod</i>	<i>ʔḥz</i>	7
come	<i>ʔatā, yete</i>	<i>bwʔ/ʔth</i>	10
come, cause to	<i>C ʔayti</i>	<i>bwʔ C</i>	15
come back	<i>tāb, yətub</i>	<i>šwb</i>	11
come into contact with	<i>qəreb bə-</i>		5

Gloss	Aramaic	= Hebrew	Lesson
come to a stop	šarā	cf. škn	11
come down	nəḥat/nəhet, yeḥot	yrd	3
come upon	ʔaškah (√škh C)	mšʔ	14
command	paqqed	pqd/šwh D	18
conceal	ṭamar	ṭmr	9
concerning	ʕal	ʕal	3
conduct	ʔurhā/ʔorḥa (f.)	ʔōrah	18
convert, to	həpak	hpk	9
converse	Dt ʔitmallal		23
correct	tāqen, f. tāqənā	ṭōb/tqn	18
count	mənā, yimne	mnh	10
counted, be	Gt ʔitmāni		23
country	ʔarfā (f.)	ʔéreš	2
covenant	qəyāmā/qiyāmā	bərīt	4
cow	toratā	pārāʔ	6
cross (yāt or bə)	ʕabar, yiʕbar/yiʕibar	ʕbr	2
cut	gəzar, yigzar	gʕr/krt	4
darkness	ḥəšokā	ḥōšek	14
daughter	bəratā	bat	6
daughter-in-law	kallatā	kallā	18
day	yomā	yôm	7
in those days	bə-ken		18
daylight	yəməmə		14
death, put to	C ʔəmet	mwt C	15
depart from	nəpaq min		1
deposit	ʔəšad, yešod		20
descend	nəḥat/nəhet, yeḥot	yrd	3
descendant	zarʕitā	mišpāḥā	23
desert	madbərā		5
destroy	ḥabbel	šḥt D/hbl D late	13
die	ʔəbad, yebad	ʔbd	1
die	mit, yəmut	mwt	11
die, cause to	C ʔəmet	mwt C	15
direct object particle	yāt	ʔet-/ʔēt	2
direct quote marker	lə-memar	lē(?)mōr	12
divide	ʔapreš (√prš C)	bdl C	14
divine name	Yy, Ywy		9
do, act; to make, fashion	ʕabad, yaʕbed	ʕšh	7
donkey, female	ʔattānā/ʔəttānā	ʔātōn	6
donkey, male	ḥəmārā	ḥāmôr	6
door, doorleaf	daššā	délet	7
doorway (house, tent)	tarʕā	šáʕar	7
down onto	ʕal	ʕal	3
draw near (to: lə, ləwāt)	qəreb, yiqrab	qrb	5
drink	šəti, yište	šth	10
drink, cause to	ʔašqi (√šqy C)	šqh C	14
drive out, expel	tārek (√trk D)	grš	13
dwell	yəteb, yitteb	yšb	5
early, go or do s.t.	ʔaqdem (√qdm C)	škm C	14
earth	ʔarfā (f.)	ʔéreš	2
east	madnəḥā	mizrāḥ	5

Gloss	Aramaic	= Hebrew	Lesson
east(ward)	<i>lā-madnəḥā</i>		5
east of, on, to	<i>mim-madnəḥā</i>		5
eat	<i>ʔakal, yekol</i>	<i>ʔkl</i>	4
Egypt	<i>Miṣrāyim</i>	<i>Miṣrāyim</i>	5
Egyptian(s)	<i>Miṣrāʔā, pl. Miṣrāʔe</i>	<i>Miṣri(m)</i>	18
eight	<i>təməne, təmənəyāh</i>	<i>šəməne</i>	16
eighty	<i>təmənan</i>	<i>šəmənīm</i>	18
eleven	<i>ḥad ʕasar, f. ḥədā ʕasre</i>	<i>ʔaḥad ʕāsār</i>	16
enter (a place: <i>lā-</i>)	<i>ʕal/ʕāl, yeʕol (ʕ-l-l)</i>	<i>bwʔ</i>	11
enter, cause to	<i>C ʔaʕel/ʔəʕel</i>	<i>bwʔ C</i>	15
entire	<i>kol/kull-</i>	<i>kōl/kol-</i>	7
establish	<i>C ʔəqem</i>	<i>qwm C/kwn C</i>	15
eternity	<i>ʕāləmə</i>	<i>ʕōlām</i>	22
even (adv.)	<i>ʔap</i>	<i>ʔap</i>	22
evening	<i>ramšā</i>	<i>ʕereb</i>	2
every	<i>kol/kull-</i>	<i>kōl/kol-</i>	7
evil	<i>biš, ḥayyāb</i>	<i>raʕ, ḥaṭṭāʔ</i>	17
excellent	<i>šappir</i>	<i>yāpe/ṭōb</i>	17
except, except for	<i>bār min</i>		9
eye	<i>ʕenā (f.), pl. ʕenayyā</i>	<i>ʕayin</i>	17
eyes of, in the	<i>bə-ʕene</i>	<i>bə-ʕēnē</i>	17
face	<i>ʔappayyā (pl.)</i>	<i>pānīm</i>	9
fall	<i>nəpal, yippel</i>	<i>npl</i>	3
family	<i>zarʕitā</i>	<i>mišpāḥā</i>	23
famine	<i>kapnā</i>	<i>rāʕāb</i>	5
father	<i>ʔab, pl. ʔəbāḥātā</i>	<i>ʔāb</i>	14
fear, to	<i>dəḥel, yidḥal</i>	<i>yrʔ</i>	5
feed, to	<i>C ʔokel</i>	<i>ʔkl C</i>	
field	<i>ḥaqlā</i>	<i>śāde</i>	6
fifty	<i>ḥamšīn</i>	<i>ḥāmiššīm</i>	18
find	<i>ʔaškah (ʕškḥ C)</i>	<i>mšʔ</i>	14
first	<i>qadmāy</i>		23
first, go or do s.t.	<i>ʔaqdem (ʕqdm C)</i>	<i>škm C</i>	14
five	<i>ḥəmeš, ḥamšāh</i>	<i>ḥāmēš</i>	16
flee	<i>ʕaraq, yiʕroq/yiʕiroq</i>	<i>brḥ, nws</i>	1
flock(s)	<i>ʕānā</i>	<i>šō(ʔ)n</i>	6
food	<i>lahmā</i>	<i>lēhem</i>	3
food (inf. as noun)	<i>mekəlā</i>		12
for	<i>lā-</i>	<i>lā-, ʔel</i>	1
forever	<i>ʕad ʕāləmə</i>	<i>ʕad ʕōlām</i>	22
forgive	<i>šəbaq lə</i>		4
forsake	<i>šəbaq</i>	<i>ʕzb</i>	4
forty	<i>ʔarbəʕīn</i>	<i>ʔarbāʕīm</i>	18
four	<i>ʔarbaʕ, ʔarbəʕā</i>	<i>ʔarbaʕ</i>	16
fourteen	<i>ʔarbaʕ ʕasre</i>	<i>ʔarbaʕ ʕasrē</i>	16
from, out of	<i>min</i>	<i>min</i>	1
from before	<i>min qədām</i>	<i>mil-lipnē</i>	4
from beside	<i>mis-səṭar</i>		13
from the presence of	<i>mil-ləwāt</i>	<i>mil-lipnē</i>	3
from the presence of	<i>min qədām</i>	<i>mil-lipnē</i>	4
from there	<i>mit-tammān</i>	<i>miššām</i>	1
from upon	<i>me-ʕal</i>	<i>mēʕal</i>	3

Gloss	Aramaic	= Hebrew	Lesson
garden	<i>ginnatā</i>	<i>gan(nā)</i>	6
gate (of a city)	<i>tarʿā</i>	<i>šáʿar</i>	7
gather (trans.)	<i>kənaš</i>	<i>ʔāsap</i>	23
gather (intrans.), be gathered	Gt <i>ʔitkəneš</i> , Dt <i>ʔitkannaš</i>		23
girl	<i>ʕulematā</i>	<i>naʕārā/ʕalmā</i>	4
give	<i>yəhab, yitten</i>	<i>ntn</i>	3
go	<i>ʔəzal, yezel</i>	<i>hlk</i>	1
go astray	<i>ʔəʕā</i>	<i>tʕh</i>	14
go back	<i>tāb, yətub</i>	<i>šwb</i>	11
go down	<i>nəḥat/nəḥet, yeḥot</i>	<i>yrd</i>	3
go forth	<i>nəpaq, yippoq</i>	<i>yšʔ</i>	1
go hurriedly	<i>ʔoḥi (ʔyḥy C)</i>	<i>mhr D</i>	15
go up	<i>səleq, yissaq; Dt ʔistallaq</i>	<i>ʕlh</i>	5, 23
goats (and sheep)	<i>ʕānā</i>	<i>ʕō(ʔ)n</i>	6
gold	<i>dahbā</i>	<i>zāhāb</i>	8
good	<i>ṭāb</i>	<i>ṭōb</i>	17
good, in good order	<i>tāqen, f. tāqənā</i>	<i>ṭōb/tqn</i>	18
good, be/become	<i>šəpar</i>	<i>ṭyb/yṭb</i>	17
grasp	<i>ʔəḥad, yeḥod</i>	<i>ʔḥz</i>	7
great	<i>rab, rabbā</i>	<i>gādōl</i>	17
greatly	<i>lahdā</i>	<i>məʔōd ?</i>	12
grow old	<i>sib/seb</i>	<i>zqn/šēbā old age</i>	11
guard	<i>nəṭar, yiṭṭar</i>	<i>nṣr</i>	4
guilty of crime	<i>ḥayyāb</i>	<i>ḥaṭṭāʔ</i>	17
habitation	<i>maškənā</i>	<i>ʔōhel/miškān</i>	3
hand	<i>yədā, cstr. yad</i>	<i>yād</i>	9
hand over	<i>məsar, yimsar</i>		4
handsome	<i>šappir</i>	<i>yāpe/ṭōb</i>	17
have: he had X	<i>ḥəwāh leh X</i>		10
he	<i>huʔ</i>	<i>hūʔ</i>	18
head	<i>rešā</i>	<i>rōʔš</i>	23
heaven	<i>šəmayyā</i>	<i>šəməʕyim</i>	11
hear	<i>šəmaʕ, yišmaʕ</i>	<i>šmʕ</i>	8
hear a prayer	<i>qabbel ʕəlotā</i>		13
heed	<i>qabbel lə-memar X</i>		13
herdsman	<i>rāʕəyā</i>	<i>rōʕe</i>	18
here	<i>ḥākā</i>	<i>pōh</i>	12
here (is)	<i>ḥā</i>	<i>ḥinnē</i>	18
hide	<i>ṭamar</i>	<i>ṭmr</i>	9
high official	<i>rabbā</i>		17
hinder	<i>mənaʕ, yimnaʕ</i>	<i>mnʕ</i>	12
hither	<i>ḥāləkā</i>	<i>ḥāləkā</i>	12
house	<i>betā</i>	<i>báyit</i>	3
hundred	<i>məʔāh (f.)</i>	<i>mēʔā</i>	18
hurry	<i>ʔoḥi (ʔyḥy C)</i>	<i>mhr D</i>	15
husband	<i>baʕlā</i>	<i>báʕal</i>	6
I	<i>ʔənā</i>	<i>ʔānī/ʔānōkī</i>	18
if	<i>ʔim</i>	<i>ʔim</i>	21
important	<i>rab, rabbā</i>	<i>gādōl</i>	17
in	<i>bə-go, bə-gawwi</i>	<i>bə-tōk</i>	4

Gloss	Aramaic	= Hebrew	Lesson
in	<i>bə-</i>	<i>bə-</i>	2
inform	<i>C hodaʕ/ʔodaʕ</i>	<i>ydʕ C</i>	15
inform (someone: <i>lə-</i>)	<i>ḥawwi D</i>	<i>ngd C</i>	22
inherit	<i>yəret, yerat</i>	<i>yrš</i>	7
inheritance	<i>ʔaḥsānətā</i>		14
into	<i>lə-</i>	<i>lə-, ʔel</i>	1
judge	<i>dān, yədin</i>	<i>dyn</i>	11
just	<i>ṭāb</i>	<i>ṭōb</i>	17
keep	<i>nəṭar, yiṭṭar</i>	<i>nšr</i>	4
kill	<i>qəṭal</i>	<i>hrg/qṭl</i>	2
king	<i>malkā</i>	<i>mélek</i>	1
kingdom	<i>malkūtā, pl. malkəwātā</i>	<i>malkūt, mamlākā</i>	9
know (that)	<i>yədaʕ (ʔəre)</i>	<i>ydʕ</i>	7
lad	<i>ʕulemā</i>	<i>náʕar/ʕélem</i>	4
land	<i>ʔarʕā (f.)</i>	<i>ʔéreṣ</i>	2
lay hold of	<i>ʔəḥad, yəḥod</i>	<i>ʔḥz</i>	7
lead (away)	<i>dəbar, yidbar</i>	<i>lqh</i>	2
lead astray	<i>C ʔaʕʕi</i>		14
lead across	<i>C ʔaʕbar</i>	<i>ʕbr C</i>	14
lead back	<i>C ʔəteb</i>	<i>šwb C/ʕnh</i>	15
lead down	<i>C ʔəhet/ʔəhet</i>	<i>yrd C</i>	15
lead forth	<i>C ʔappeq</i>	<i>yšʔ C</i>	15
lead in	<i>C ʔaʕel/ʔəʕel</i>	<i>bwʔ C</i>	15
lead up	<i>C ʔasseq</i>	<i>ʕlh C</i>	15
leader	<i>rabbā</i>		17
leave	<i>nəpaq min</i>		1
leave	<i>šəbaq</i>	<i>ʕzb</i>	4
lest	<i>dilmā</i>	<i>pen</i>	19
lie down	<i>šəkeb, yiškob</i>	<i>škb</i>	8
lift	<i>nəṭal, yiṭṭol</i>	<i>nśʔ</i>	1
light	<i>nəhorā</i>	<i>ʔōr/(nēr/nîr)</i>	14
like	<i>kə-</i>	<i>kə-</i>	4
likewise	<i>ʔap</i>	<i>ʔap</i>	22
live	<i>ḥəyā</i>	<i>ḥyh</i>	18
live, be allowed to	<i>Dt ʔitqayyam</i>		23
living	<i>ḥay, f. ḥayyā</i>	<i>ḥay</i>	18
location	<i>ʔatrā</i>	<i>cf. ʔāšer</i>	8
look	<i>ḥā</i>	<i>hinnē</i>	18
love	<i>rəḥem, yirḥam</i>	<i>ʔhb</i>	6
maiden	<i>ʕulemātā</i>	<i>naʕārā/ʕalmā</i>	4
maidservanthood	<i>ʔamtū</i>		5
make	<i>šawwi</i>	<i>šym/šwh D late</i>	13
man	<i>gabrā/gubrā</i>	<i>ʔiš</i>	1
man	<i>ʔənāšā</i>	<i>ʔēnōš</i>	19
many	<i>saggi, saggiʔā</i>	<i>rab(b)</i>	17
meet, (out) to	<i>lə-qaddāmut (D infin.)</i>	<i>liqra(ʔ)t</i>	13
messenger, divine	<i>malʔəkā</i>	<i>malʔāk</i>	15
messenger, ordinary	<i>ʔizgaddā</i>		15
midst of, in the	<i>bə-go, bə-gawwi</i>	<i>bə-tōk</i>	4

Gloss	Aramaic	= Hebrew	Lesson
money	<i>kaspā</i>	<i>késep</i>	2
morning	<i>ṣapṛā</i>	<i>bôqer</i>	2
mother	<i>ʔimmā</i> (f.), pl. <i>ʔimmāhātā</i>	<i>ʔēm</i>	11
mountain	<i>ṭurā</i>	<i>har</i>	1
much	<i>saggi, saggiʔā</i>	<i>rab(b)</i>	17
name	<i>šmā, cstr. šom/šem, pl. šmāhātā</i>	<i>šēm</i>	9
name, to	<i>qārā, yiqre</i>	<i>qrʔ</i>	10
nation	<i>ṣammā</i>	<i>ṣam</i>	1
near	<i>bi-ṣṭar</i>	<i>ʔēšel/bə-ṣad</i>	11
new	<i>ḥadat</i>	<i>ḥādāš</i>	17
night	<i>lelāyā</i>	<i>laylā</i>	7
nine	<i>təšaʕ, tišṣāh</i>	<i>tēšaʕ</i>	16
ninety	<i>tišṣin</i>	<i>tišṣim</i>	18
north	<i>ṣippunā</i>	<i>ṣāpōn</i>	5
no, not	<i>lā</i>	<i>lōʔ, ʔal</i>	1
not, there is, are	<i>let</i>	<i>ʔēn</i>	17
now, now then	<i>kəṣan</i>	<i>ṣattā</i>	20
now (then)	<i>hā</i>	<i>hinnē</i>	18
numerous	<i>saggi, saggiʔā</i>	<i>rab(b)</i>	17
numerous, be/become	<i>səgi</i>	<i>rbh</i>	17
numerous, become	<i>nəpeš, yippoš</i>		8
obey	<i>qabbel min, qabbel lə-memar</i>		13
observe	<i>nəṭar, yiṭṭar</i>	<i>nṣr</i>	4
offer	<i>D qāreb</i>	<i>qrb C</i>	13
offering	<i>qurbānā</i>	<i>minḥā/qorbān</i>	13
official, high	<i>rabbā</i>		17
old, grow	<i>√s-y-b: sib/seb</i>	<i>zqn/šēbā</i> old age	11
on	<i>ṣal</i>	<i>ṣal</i>	3
one	<i>ḥad, f. ḥadā</i>	<i>ʔehād</i>	16
open	<i>pətaḥ, yiptaḥ</i>	<i>pṭh</i>	7
opinion of, in the	<i>bə-ṣene</i>	<i>bə-ṣēnē</i>	17
oppress	<i>dəḥeq/dəḥaq</i>	<i>dḥq</i> twice	9
order, in good	<i>tāqen, f. tāqənā</i>	<i>ṭōb/tqn</i>	18
other	<i>ʔuḥrān, ʔuḥri</i>	<i>ʔaḥēr</i>	23
other than	<i>bār min</i>		9
out of	<i>min</i>	<i>min</i>	1
out to meet	<i>lə-qaddāmut (D infin.)</i>	<i>liqra(ʔ)t</i>	13
outside (of a place)	<i>bārā</i>	<i>ḥūš</i>	9
outside, on the	<i>mib-bārā</i>		9
outside, to the	<i>lā-bārā</i>		9
over against	<i>ṣal ʔappe</i>		9
overthrow	<i>ḥəpak</i>	<i>ḥpk</i>	9
owner	<i>bāṣlā</i>	<i>bāṣal</i>	6
ox	<i>torā</i>	<i>šōr/ʔélep</i>	6
palace	<i>hekālā</i>	<i>hékāl</i>	4
pasture	<i>rəṣā, yirṣe</i>	<i>rṣh</i>	10, 18
people	<i>ṣammā</i>	<i>ṣam</i>	1
perish	<i>ʔəbad, yebad</i>	<i>ʔbd</i>	1
person	<i>napšā</i> (f.), pl. <i>napšātā</i>	<i>népeš</i>	18
Philistine(s)	<i>Pəlišṭāʔā, pl. Pəlišṭāʔe</i>	<i>Pəlišṭī(m)</i>	18

Gloss	Aramaic	= Hebrew	Lesson
pick up	<i>nāseb b-id-</i>		9
pit	<i>berā</i> (f.)	<i>bəʔēr</i>	11
pitch (a tent)	<i>pəras, yipres</i>	<i>nṯh</i>	3
place	<i>yəhab, yitten</i>	<i>ntn</i>	3
place	<i>ʔatrā</i>	cf. <i>ʔāšer</i>	8
place, to	<i>šawwi</i>	<i>šym/šwh</i> D late	13
plague	<i>maktāšā</i>	<i>négaʕ</i>	15
plain	<i>mešārā</i>	<i>mīšôr</i>	3
plant	<i>nəṣab, yiṣṣob</i>	<i>nṯʕ</i>	7
pleasant	<i>ṯāb</i>	<i>ṯôb</i>	17
possession	<i>ʔaḥsānətā</i>		14
possession of, take	<i>ʔaḥsen</i> (√ḥsn C)		
possessions	<i>qinyānā</i>		2
pour out	<i>ʔəšad, yešod</i>		20
powerful	<i>taqqip, f. taqqipā</i>	<i>ḥāzāq</i>	18
praise	<i>šabbah</i> (D)	<i>hillēl</i>	13
pray	<i>šalli</i> (√šly D)	<i>hitpallēl</i>	13
prayer	<i>šəlotā</i>	<i>təpillā</i>	13
prayer, hear a	<i>qabbəl šəlotā</i>		13
presence of, from the	<i>mil-ləwāt</i>	<i>mil-lipnē</i>	3
presence of, from the	<i>min qədām</i>	<i>mil-lipnē</i>	4
presence of, in the	<i>qədām</i>	<i>lipnē</i>	4
presence of, into	<i>ləwāt</i>	<i>ʔel/lipnē</i>	3
present	D <i>qāreb</i>	<i>qrb</i> C	13
preserve	<i>nəṭar, yiṭṭar</i>	<i>nṣr</i>	4
press	<i>dəḥeq/dəḥaq</i>	<i>dḥq</i>	9
prevent	<i>mənaʕ, yimnaʕ</i>	<i>mnʕ</i>	12
prince	<i>rabbā</i>		17
proclaim		<i>ʔašmaʕ</i> (šmʕ C)šmʕ C	14
produce	C <i>ʔappeq</i>	<i>yṣʔ</i> C	15
proper	<i>tāqen, f. tāqənā</i>	<i>ṯôb/tqn</i>	18
property	<i>qinyānā</i>		2
prophet	<i>nəbiyā</i>	<i>nābīʔ</i>	8
purchase	<i>qənā, yiqne</i>	<i>qnh</i>	10
purchase	<i>zəban</i>		8
pursue	<i>rədap</i>	<i>rdp</i>	4
put	<i>šawwi</i>	<i>šym/šwh</i> D late	13
quarrel	<i>maṣṣūtā</i> (f.)	<i>nṣʔ</i> N, C;	
<i>maṣṣā/maṣṣūt</i>	19		
quarrel, to	<i>nəṣā</i>	<i>nṣʔ</i> N, C	19
queen	<i>malkəṯā</i>	<i>malkā</i>	1
raise up	<i>nəṭal, yiṭṭol</i>	<i>nṣʔ</i>	1
receive	<i>qabbəl</i>	<i>lqh/qbl</i> D late	13
reduce to servitude	C <i>ʔaplah</i>	<i>ʕbd</i> C	14
regard to, in	<i>ʕal</i>	<i>ʕal</i>	3
reign	<i>malkūtā, pl. malkəwātā</i>	<i>malkūt, mamlākā</i>	9
rejoice	<i>ḥədi, yiḥde</i>	<i>šmh/ḥdh</i> rare	10
relate	<i>ḥawwi</i> D	<i>ngd</i> C	22
remain	<i>yəteb, yitteb</i>	<i>yšb</i>	5
remain over	<i>ʔištəʔar</i> (√šʔr Gt)		23
return	<i>tāb, yəṭub</i>	<i>šwb</i>	11

Gloss	Aramaic	= Hebrew	Lesson
reveal oneself	<i>ʔitgəli</i> (√gly Gt)		23
rich	<i>ʕattir</i>	<i>ʕāšîr</i>	17
rich, be/become	<i>ʕatar</i>	<i>ʕšr</i>	17
rich, be/grow	<i>təqep, yitqap</i>	<i>kbd/hzq</i>	5
river	<i>nahrā</i>	<i>nāhār</i>	2
road	<i>ʔurhā/ʔorha</i> (f.)	<i>ʔōrah</i>	18
rule	<i>malkūtā</i> , pl. <i>malkəwātā</i>	<i>malkūt, mamlākā</i>	9
run	<i>rəhaʔ/rəheʔ, yirhaʔ</i>	<i>rwš</i>	4
sake of, for the	<i>bədil</i>	<i>baʕābūr</i>	19
say	<i>ʔamar, yemar</i>	<i>ʔmr</i>	7
see	<i>həzā, yihze</i>	<i>rʔh/hzh</i>	10
see, cause to	<i>C ʔahzi</i>	<i>rʔh C</i>	14
seize	<i>ʔəhad, yəhod</i>	<i>ʔhʔ</i>	7
sell	<i>D zabben</i>	<i>mkr</i>	13
send (a message/messenger)	<i>šəlah, yišlah</i>	<i>šlh</i>	8
send back	<i>C ʔəteb</i>	<i>šwb C/ʕnh</i>	15
send down	<i>C ʔahet/ʔəhet</i>	<i>yrd C</i>	15
send forth	<i>C ʔappeq</i>	<i>yšʔ C</i>	15
send up	<i>C ʔasseq</i>	<i>ʕlh C</i>	15
separate (intr.)	<i>Dt ʔitpāraš</i>		23
separate (tr.)	<i>ʔapreš</i> (√prš C)	<i>bdl C</i>	14
servant, female	<i>ʔamtā</i> , pl. <i>ʔamhātā</i>	<i>ʔāmā</i>	6
servant, male	<i>ʕabdā</i>	<i>ʕēbed</i>	6
servant, male	<i>ʕulemā</i>	<i>nāʕar/ʕēlem</i>	4
servanthood, female	<i>ʔamtu</i>		5
serve, work (as slave, etc.)	<i>pəlah, yiplah</i>	<i>ʕbd</i>	2
servitude, reduce to	<i>C ʔaplah</i>	<i>ʕbd C</i>	14
set	<i>yəhab, yitten</i>	<i>ntn</i>	3
set	<i>šawwi</i>	<i>šym/šwh D late</i>	13
set out, travel	<i>nəʕal, yiʕtol</i>	<i>nsʕ</i>	1
set up	<i>šawwi</i>	<i>šym/šwh D late</i>	13
set up	<i>C ʔaqem</i>	<i>qwm C/kwn C</i>	15
set up camp	<i>šərā</i>	cf. <i>škn</i>	11
settle (intr.)	<i>yəteb, yitteb; Ct ʔittotab</i>	<i>yšb</i>	5
settle, cause to	<i>C ʔoteb</i>	<i>yšb C</i>	15
settle down	<i>šərā</i>	cf. <i>škn</i>	11
seven	<i>šəbaʕ, šabʕāh/šibʕāh</i>	<i>šəbaʕ</i>	17
seventy	<i>šabʕin/šibʕin</i>	<i>šibʕim</i>	18
severe	<i>taqqip, f. taqqipā</i>	<i>hāzāq</i>	18
severe, be, grow	<i>təqep, yitqap</i>	<i>kbd/hzq</i>	5
shatter	<i>D tabbar</i>	<i>šbr D</i>	
she	<i>hiʔ</i>	<i>hiʔ</i>	18
shed	<i>ʔəšad, yešod</i>		20
sheep and goats	<i>ʕānā</i>	<i>šō(ʔ)n</i>	6
shepherd	<i>rāʕyā</i>	<i>rōʕe</i>	18
show	<i>C ʔahzi</i>	<i>rʔh C</i>	14
silver	<i>kaspā</i>	<i>késep</i>	2
since	<i>ʔəre</i>	<i>kī</i>	7
sister	<i>ʔəhātā</i>	<i>ʔāhôt</i>	19
sit	<i>yəteb, yitteb</i>	<i>yšb</i>	5
site	<i>ʔatrā</i>	cf. <i>ʔāšer</i>	8
six	<i>šet, šittāh</i>	<i>šēš</i>	16

Gloss	Aramaic	= Hebrew	Lesson
sixty	šittin	šiššîm	18
sky	šamayyā	šamayim	11
slave, female	ʔamtā, pl. ʔamhātā	ʔāmā	6
slave, male	ʔabdā	ʔēbed	6
small	zəʕer	šāʕir/qāṭōn	17
so now	kəʕan	ʕattā	20
so that	bədil də-	ləmāʕan	19
so that not	dilmā	pen	19
sojourn	√d-w-r: dār, yədur	gwr	11
son	bārā	bēn	6
soul	napšā(f.), pl. napšātā	népeš	18
sound	qālā	qól	8
south	dāromā	dārôm	5
speak	mallel (√mll D)	dibbēr	13
spring	ʕenā (f.), pl. ʕenayyā	ʕayin	17
stand, cause to	C ʔəqem	qwm C/kwn C	15
star	kokəbā	kôkāb	11
station, to	C ʔəqem	qwm C/kwn C	15
stop	√q-w-m: qām, yəqum	qwm	11
stop, come to a	šərā	cf. škn	11
steppe	madbərā	midbār	5
strife	maššutā (f.)	nš? N,	
C/maššā/maššūt	19		
strong	taqqip, f. taqqipā	ḥāzāq	18
strong, be, grow	təqep, yitqap	kbd/hzq	5
stop	√q-w-m: qām, yəqum	qwm	11
subdue	təbar, yitbar	šbr	9
subject	C ʔaplah	ʕbd C	14
summon	qərā, yiqre	qr?	10
surface	ʔappayyā (pl.)	pānīm	9
survive	ʔištəʔar (√šʔr Gt)		23
sword	ḥarbā (f.)	ḥéreb	6
take	dəbar, yidbar; nəseb/nəsab, yissab	lqh	2, 5
take across	C ʔaʕbar	ʕbr C	14
take in	C ʔaʕel/ʔəʕel	bw? C	15
take possession of	ʔaḥsen (√ḥsn C)		
take up	nəʕal, yiṭṭol	nš?	1
taken, be	Gt ʔiddəbar		23
tell	ḥawwi D	ngd C	22
temple	hekālā	ḥékāl	4
ten	ʕasar, ʕasrāh	ʕéser	16
tend (animals)	rəʕā, yirʕe	rʕh	10, 18
tent	maškənā	ʔôhel/miškān	3
that (f.)	hi?	hî?	18
that (m.)	hu?	hû?	18
that, the fact that	ʔəre	kî	7
thence	mit-tammān	miššām	1
there	tammān	šām	1
there is, are	ʔit	yēš	17
there is, are not	let	ʔēn	17
there, from	mit-tammān	miššām	1
there, to	lə-tammān	šāmmā	1

Gloss	Aramaic	= Hebrew	Lesson
these	ʔillen	ʔélle	8
they (f.)	ʔinnin	hēn	18
they (m.)	ʔinnun	hēm	18
thing	pitgāmā	dābār	2
thirteen	tālāt ʕasar, tālāt ʕasre	šālōšā ʕāsār	16
thirty	tālātin	šālōšīm	18
this (f.)	dā	zōʔt	7
this (m.)	den	ze	7
thither	lā-tammān	šāmmā	1
those (f.)	ʔinnin	hēn	18
those (m.)	ʔinnun	hēm	18
thousand	ʔālap	ʔelep	18
three	tālāt, tālātāh	šālōš	16
through (agency)	bā-yad, b-idā dā		4, 9
to	lā-	lā-, ʔel	1
to	lāwāt	ʔel/lipnē	3
together	ka-ḥdā		12
together with	ʕim, ʕimm-	ʕim/ʔet-/ʔēt	4
top	rešā	rōʔš	23
Torah	ʔorāytā	tôrā	18
touch	qāreb bā-		5
transgress	ʕabar	ʕabar	2
treaty	qayāmā/qiyāmā	bārīt	4
tree	ʔilānā	ʕēš	7
twelve	tāre ʕasar, f. tarta ʕasre	šnáyim ʕāsār	16
twenty	ʕasrin	ʕesrīm	18
two	tāren, f. tarten	šnáyim	16
under	tāhot	táhat	8
until	ʕad	ʕad	3
unto	lāwāt	ʔel/lipnē	3
up to	ʕad	ʕad	3
upon, from	me-ʕal	mēʕal	3
urge, to	dāḥeq/dāḥaq	dḥq twice	9
utensil	mā(ʔ)nā	kālī/ʔōnī	8
utterance	memārā, cstr. memar		12
valley	mešārā	mīšôr	3
very much	lahdā	māʔōd ?	12
vessel	mā(ʔ)nā	kālī/ʔōnī	8
vineyard	karmā	kérem	9
voice	qālā	qól	8
wage war	ʕabad qarābā		9
wander	ʔəʕā	tšh	14
war	qarābā	milḥāmā	9
water	mayyā	máyim	3
water (animals), to	ʔašqī (√šqy C)	šqh C	14
way	ʔurḥā/ʔorḥa (f.)	ʔōrah	18
we	ʔənáḥnā	ʔa [̄] náḥnū	18
wealthy, be, grow	təqep, yitqap	kbd/hzq	5
well	berā (f.)	bāʔēr	11
well	ʕenā (f.), pl. ʕenayyā	ʕáyin	17

Gloss	Aramaic	= Hebrew	Lesson
west	<i>maʕrəbā</i>	<i>maʕrāb</i>	5
what?	<i>mā</i>	<i>mā</i>	7
when	<i>ʔare</i>	<i>kî</i>	7
when	<i>kad</i>	<i>kaʔāšer/kî/bə-</i> or	
<i>kə-+inf.</i>	11		
whence?	<i>mənān</i>		8
where?	<i>ʔān</i>	<i>ʔān</i>	8
whither?	<i>lə-ʔān</i>		8
who?	<i>man</i>	<i>mî</i>	7
whole	<i>kol/kull-</i>	<i>kōl/kol-</i>	7
why?	<i>lə-mā, ʕal mā</i>	<i>lāmmā</i>	2
wicked	<i>biš, ʕayyāb</i>	<i>raʕ, ʕaṭṭāʔ</i>	17
widespread, become	<i>nəpeš, yippoš</i>		8
wife	<i>ʔittətā, pl. nəšayyā</i>	<i>ʔiššā</i>	1
wifehood (in idiom)	<i>ʔittu</i>		5
wilderness	<i>madbārā</i>		5
wine	<i>ʕamrā</i>	<i>yáyin/hémer</i>	14
wise	<i>ʕakkim</i>	<i>ʕākām</i>	17
with (instr.)	<i>bə-</i>	<i>bə-</i>	2
with, together with	<i>ʕim</i>	<i>ʕim/ʔet-/ʔēt</i>	4
within	<i>bə-</i>	<i>bə-</i>	2
within	<i>bə-go, bə-gawwi</i>	<i>bə-tōk</i>	4
word	<i>millətā (f.), pl. millayyā</i>	<i>dābār</i>	11
Word of the Lord, circumlocution for God	<i>meməra da-Yy</i>		12
work (as slave)	<i>pəlah, yiplah</i>	<i>ʕbd</i>	2
world	<i>ʕālāmā</i>	<i>ʕōlām</i>	22
woman	<i>ʔittətā, pl. nəšayyā</i>	<i>ʔiššā</i>	1
word	<i>pitgāmā</i>	<i>dābār</i>	2
word	<i>memərā, cstr. memar</i>		12
wrath	<i>rugzā</i>	<i>rōgez</i>	6
write	<i>kətab</i>	<i>ktb</i>	2
year	<i>šattā (f.), cstr. šənat, pl. šənayyā</i>	<i>šānā</i>	16
you (f. pl.)	<i>ʔattin</i>	<i>ʔatten</i>	18
you (f. sg.)	<i>ʔatt</i>	<i>ʔatt</i>	18
you (m. pl.)	<i>ʔattun</i>	<i>ʔattem</i>	18
you (m. sg.)	<i>ʔatt</i>	<i>ʔattā</i>	18

KEY TO THE EXERCISES

Note: Most of the sentences have several possible translations.

Lesson One

A. (Throughout, the verbs may be translated as present perfect rather than simple past: 'has gone' rather than 'went', etc.) 1. He went to the mountain. 2. She went the the city. 3. They (m) departed from/left the city. 4. They (f) went forth to the mountain. 5. The man perished. 6. The woman perished. 7. The people perished. 8. The king set out. 9. The queen set out. 10. They (m) fled from the city. 11. The queen fled to the mountain. 12. They (m) fled from there. 13. The woman departed from there. 14. The people perished there. 15. The king did not flee from the city. 16. The woman did not go to the mountain. 17. The people did not depart from there. 18. They (m) did not travel thither. 19. The queen did not leave the city. 20. The man did not flee to that place.

11 B עֲרָקְתָּ מַלְכָּהּ לְשׁוּרָא 12 עָרְקוּ מִתְּמָן 13 נִפְקְתָּ אִיתְּהָא מִיְתְּמָן 14 אֲבָדוּ עֲמָא הָמָן 15 לֹא עָרַק
מַלְכָּא מִקְרָתָא 16 לֹא אֲזַלְתָּ אִיתְּהָא לְשׁוּרָא 17 לֹא נִפְקוּ עֲמָא מִתְּמָן 18 לֹא נִשְׁלָו לְתִמְן 19 לֹא נִפְקְתָּ
מַלְכָּתָא מִקְרָתָא 20 לֹא עָרַק גִּבְרָא לְתִמְן

Lesson Two

A. 1. I went forth in the morning. 2. We fled from there. 3. They (m) perished in the river. 4. Why did you (sg) not flee? 5. We set out in the evening. 6. Why did you (mp) go to the mountain? 7. I did not set out in the morning. 8. I fled to the river. 9. Why did you (fp) not leave the city? 10. I did not perish there. 11. We crossed the land. 12. I led the woman. 13. Why did you (sg) kill the queen? 14. They served the king. 15. I wrote the word. 16. Why did you (mp) cross the river? 17. The woman wrote the word. 18. The king took the man along. 19. Why did you (sg) take the man along? 20. The land perished. 21. In the morning the people crossed the land. 22. In the evening we crossed the river. 23. We served the queen. 24. They did not take the woman. 25. We killed the king.

16 B לֹמָא עִבְרָתוֹן יֵת נְהָרָא 17 כְּתִבְתָּ אִתְּהָא יֵת פִּתְגָמָא 18 דִּבֵּר מַלְכָּא יֵת גִּבְרָא 19 לֹמָא דִּבְרַת יֵת
גִּבְרָא 20 אֲבָדְתָּ אֶרְעָא 21 בִּצְפָרָא עִבְרִי עֲמָא בְּאֶרְעָא 22 בְּרִמְשָׁא עִבְרָנָא יֵת נְהָרָא 23 פִּלְחָנָא יֵת
מַלְכָּתָא 24 לֹא דִּבְרִי יֵת אִיתְּהָא 25 קִשְׁלָנָא יֵת מַלְכָּא

Lesson Three

A. 1. I gave him/it (m) to the man. 2. They (m) killed them (m) in the house. 3. We crossed it (m) in the morning. 4. He took us into the presence of the king. 5. I fled from the king's presence. 6. They (m) descended from the mountain to the plain. 7. I pitched the tent there. 8. She fell and perished. 9. He set out in the morning and went as far as the river. 10. Why did you (sg) not give the bread to the woman? 11. He picked up the silver and gave it to the man. 12. We gave the property to the people. 13. We went/came down to the river and pitched the tent there. 14. The house fell upon the queen and she perished. 15. I fell in the water. 16. Why did you (fp) not give the water to the woman? 17. We crossed the land as far as the city. 18. She fled from the house and went to the river. 19. They (m) descended from the mountain as far as the plain and pitched the tent there.

B. 1. אֶרְעָא עַל מַלְכָּא נָפַל The king fell upon the ground. 2. לֹא יָהֲבֵנָא יֵת מִיָּא גּוֹבְרָא We did not give the water to the man. 3. לָמָּא עֲרָקְתָּ/עֲרָקְתָּ מִלּוֹת אִתְתָּא Why did you (sg)/she flee from the woman's presence? 4. דִּבֵּר יֵת אִתְתָּא וַיִּתֵּב לָמַלְכָּא He took the woman and gave her to the king. 5. לָמִישְׂרָא וַאֲבָדוּ תַּמָּן עֲרָקוּ They (m) fled to the valley and perished there. 6. לֹא קָטְלוּ יֵתְהוּן They (m) did not kill them (f).

Lesson Four

A. 1. the city (with)in which they (m) perished 2. the man to whom I gave the property 3. the woman who wrote the word 4. the lad who fell to the ground 5. the palace from which we fled 6. the bread that you (fp) gave me 7. the water that you (mp) kept/guarded for us 8. the man to whom (into whose presence) I ran 9. the treaty that we made with you (mp) 10. the woman to whom you (ms) gave the silver

B. 1. מַלְכָּא קִדָּם דְּפִלָּח עוֹלִימָא the boy who served before the king 2. מוֹרָא דְּנַחְתּוּ מְנִיָּה the mountain from which they (m) descended 3. מִשְׁכְּנָא דְּפִרְסְנָא הֶמָּן the tent that we pitched there 4. אֶרְעָא דְּעִבְרֵי בָּהּ מִישְׂרָא the plain that they (m) crossed in the morning 5. אֶרְעָא דְּעִבְרֵי בָּהּ the land that they (m) crossed

C. 1. I gave you (fs) the property. 2. He made a treaty with us. 3. He pursued (after) the man and killed him. 4. They (f) went to the palace and left the servant there. 5. We ran to him. 6. They (m) ate the bread and/but they did not give us (any) of it. 7. They (m) handed the lad over to the king. 8. He went forth with the man, and they traveled to the mountain. 9. We did not hand the city over to the king. 10. I protected the property that he gave me.

D. 1. קָטְלוּ יֵתְהוּן בְּגוֹ קְרִיָּא They (m) killed them (m) within the city. 2. לָמָּא לֹא רִדְפִתּוּן בְּתֵר עוֹלִימָא Why did you (mp) not pursue the lad? 3. לָמָּא (or) לָמָּא (or) שְׂבָקְתָּ (or) שְׂבָקְתָּ לָמָּא Why did you (sg) (or, why did she) not forgive the people? 4. עֲרָקְתָּ עוֹלִימָתָא מִבֵּיתָא וְרָחַשְׁתָּ לְוֵתִי The girl fled from the house and ran to me. 5. לֹא נִשְׂרַתִּין יֵת פִּתְגָמָא דְּכַתְבִּית לְכִין You (fp) have not kept the word that I wrote to you.

Lesson Five

A. 1. They (m) went east(ward). 2. They dwelt to the east of the city. 3. He drew near to the city. 4. We approached the river. 5. I bowed down before the king. 6. I married her (took her as my wife). 7. He took the servant and traveled with him to the north. 8. They (m) approached the land from the north. 9. We settled south of the mountain. 10. I did not go up (to) the mountain. 11. Why did you (sg) take the girl to the palace? 12. They (m) went to the valley and settled in it. 13. He became angry and killed the man. 14. The famine was severe in the land. 15. She was afraid of the king and fled from him.

B. 1. לָמָּא דִּחִילַתּוּן מִנָּנָא Why did you (mp) fear us? 2. עָד צִפְרָא וַיֵּתִיב תַּמָּן עַד לְמָא דִּחִילַתּוּן מִנָּנָא He went up the mountain and remained there until morning. 3. תְּקִיף כְּפִנָּא וְנַחְתּוּ עֲמָא לְמַצְרִים The famine was severe and the people went down to Egypt. 4. לֹא סִגִּידוּ קִדָּם מַלְכָּתָא They (m) did not bow down before the queen. 5. נִשְׁלָא לְמַעְרְבָא עַד מִדְּבָרָא They (f) traveled westward as far as the steppe. 6. נָסִיבוּ יֵת עוֹלִימָא וּמִסְרוּ יֵתִיהָ בְּיַד They (m) pursued the king to the east. 7. לָמָּא לֹא נִשְׂרַתּוּן יֵת קִיָּמָא דְּגוֹרְנָא עִמְכּוֹן They (m) took the lad and handed him over to the king. 8. לָמָּא לֹא נִשְׂרַתּוּן יֵת קִיָּמָא דְּגוֹרְנָא עִמְכּוֹן They (m) took the lad and handed him over to the king.

You (mp) did not keep the treaty that we made with you. 9. תְּקִיף לְוִבְרָא בְּקִנְיָנָא The man was rich in property. 10. קְרִיבִית בִּלְחֻמָּא I did not touch the bread. 11. קָרְתָּא יָת וּשְׁבָקוּ יָת קָרְתָּא They (m) were afraid of us and abandoned the city. 12. קְרִיבִית לְוִתִּיה וּסְגִידִית I approached him and bowed down. 13. לֹא יָתִיבוּ בְּמִדְבָּרָא They (m) did not dwell in the desert. 14. נָסִיב יָת אִיתָתָא לִיהָ He took the woman as his maidservant. 15. נָסִיבוּ יָתֵהֶן לְהוֹן לְאִתָּו They (m) took them (f) as their wives.

Lesson Six

A. 1. your (fs) male donkey 2. our sword 3. your (mp) temple 4. their (m) camel 5. his field 6. their (m) flock 7. your (fs) servant 8. your (mp) cattle 9. your (ms) word 10. his female donkey

B. 1. עֲבָדְךָ your (ms) male servant 2. אִתָּי my wife 3. גְּמֻלָּיהָ his camel 4. אִתָּנִי my female donkey 5. עֲנִיךָ your (ms) sheep and goats 6. אִמְרִיךָ your (fs) female servant 7. בְּעִירָנָא our cattle 8. גִּינְחָתְךָ your (fp) garden 9. חֲקֵלִי my field 10. עֲבָדְכֹן your (mp) male servant

C. 1. She feared her husband. 2. We came up from their city. 3. They (m) did not bow down to our king. 4. They (f) approached my house in the evening. 5. He became angry with his son. 6. They (m) settled to the east of our land. 7. I did not take your (fs) bread. 8. Her daughter ran to her. 9. Why did you (ms) not keep my covenant? 10. Why did you take the boy with you (ms)? 11. They (m) fled from their queen's presence. 12. My people perished there. 13. I took my son with me and went out of my house. 14. He took my sword from me. 15. He handed his property over to his servant.

D. 1. לָמָּא תְּקִיף לָךְ Why did you become angry? 2. עָבְרוּ יָת אֲרֻעָנָא וּקְטְלוּ יָת עַמָּנָא They (m) crossed our land and killed our people. 3. יָתִיבִית בְּגִינְחָתֹן בְּרִמְשָׁא I sat in their garden in the evening. 4. לָמָּא נָסִיבְתֹן יָת תּוֹרִי וְיָת תּוֹרָתִי Why did you (mp) take my bull and my cow? 5. רַחֲמַת אִתָּתָא יָת בְּרָהָא רַחֲמַת אִתָּתָא וְיָת בְּרָתָהּ The woman loved her son and her daughter. 6. עֲרָקָת אִמְתָּה מִלּוֹתָהּ Her female servant fled from her (presence). 7. יָתִיב עַל חֲמֻרָיָה וְלֹא נָחַת He sat on his (male) donkey and did not come down. 8. אִתָּל גְּמֻלְכֹן לְחֲקֵלְכֹן Your (mp) camel went to your field. 9. יָתִיבוּ גְּבָרָא וְאִיתָתָא מִמְּדִנָּה The man and the woman dwelt east of the garden. 10. תְּקִיף בְּעִנָּא וּבְבִיעִירָא He was wealthy in flocks and cattle. 11. קְרִיב עִם עוֹלִימָיָה וּסְגִיד He approached with his servant and bowed down. 12. לֹא רַחֲמִים יָת אִתָּתִיהָ דְּבָר יָת אִמְתָּא לִיהָ לְאִתָּו He took his female servant as his wife. 13. לֹא רַחֲמִים יָת אִתָּתִיהָ He did not love his wife. 14. נָפַלַת חֲרָבִיָּה עַל אֲרֻעָא His sword fell to the ground. 15. לֹא אָכְלוּ מִבְּעִירָהוֹן They (m) did not eat any of their cattle.

Lesson Seven

A. 1. before that king 2. into that woman's presence 3. in this garden 4. as far as that river 5. from the presence of this king 6. in all that land 7. This is our city. 8. He/That is my son. 9. She/That is your (fs) daughter. 10. He/That is my husband. 11. This is our garden.

B. 1. מִדְּרוּמָא לְקָרְתָּא הָדֵא south of this city 2. מִמְּדִנָּה לְטוֹרָא הָהוּא east of that mountain 3. עִם with that girl 4. בְּתוֹךְ מִישְׁרָא הָדֵין within this valley 5. כָּל קָרְתָּא the whole city 6. כָּל חֲקֵלְהוֹן their whole field 7. כָּל מְדְבָרָא the whole wilderness 8. כָּל יוֹמָא הָהוּא that whole day 9.

10. דִּין פִּתְנָמִיָּה This is his word. 11. אֵמֶתָּה הִיא She/That is her female servant. 12. אֵיתָתְךָ הִיא That/She is your (ms) wife. 13. עוֹלִימָיָה הוּא He/That is his servant.

C. 1. He ran to the door and opened it. 2. He pursued them as far as the mountain. 3. What did you (sg) do there that day? 4. I inherited all this property. 5. I did not know that my wife had fled. 6. He laid hold of the sword and killed him with it. 7. We planted the tree in our garden. 8. Who made this thing? 9. He sat in the gate and did not go out. 10. I went out and closed the door behind me. 11. This is my covenant that I have made with you (mp). 12. I gave you this entire land. 13. What did you (mp) say to his servant?

D. 1. מָלְכָהוּן יָדְעוּ אֲדֵי אֲבָד They (m) knew that their king had perished. 2. פָּתְחוּ יָת תְּרַעַא וּנְפָקוּ They opened the gate and left the city. 3. אֶחָדוּ יָת גְּמָלִי וְעָרָקוּ They (m) seized my camel and fled. 4. לָמֵן יִתְּבַת (יִתְּבַת) יָת הוֹרְתָא To whom did you (sg) (or, did she) give the cow? 5. קְרִיבָא דִּין אֵילָנָא דְנִצְבִית בְּיוֹמָא הָהוּא They (f) approached our house in the night. 6. מָא אֶכְלָת אֶתְתָא בְּגִנְתָּא What did the woman eat in the garden? 7. אֶכְלָת אֶתְתָא בְּגִנְתָּא What did the woman eat in the garden? 8. אֲבָדוּ לָלִיָּא הָהוּא All of the people perished that night. 9. אֶמְרִית לִיה מָא עָבַדַּת I said to him, "What have you done to me?" 10. יָרִית יָת חֶקְלָא הָהוּא He inherited that field. 11. נָפַל בֵּיהָא עַלְיָהוּן The house fell on them (m). 12. סָגִידוּ קִדְמוֹהִי They (m) bowed down before him. 13. פִּלְחָנָא קִדְמִיהוּן We served before them (m).

Lesson Eight

A. 1. under those trees 2. from the presence of those kings 3. against these peoples 4. on the west of those cities 5. camels and (male) donkeys

B. 1. מִמְּדִנָּח לְשׁוּרִיָּא הָאֵילִין to the east of these mountains 2. מִן קִדְם נְשִׂיָּא הָאֵינִין from the presence of those women 3. עִים כָּל גְּבָרִיָּא הָאֵילִין with all these men 4. עִם כָּל אֲמָהָתָא וְכָל עֲבָדִיָּא with all the female servants and all the male servants 5. בְּיוֹמֵיָּא הָאֵינִין in those days

C. 1. We did not hear their words. 2. They (m) lay down beneath the trees in that place. 3. He sent his prophet to all the cities and to all their peoples. 4. We bought there these camels with the gold that you (sg) gave us. 5. And that people became numerous in that entire land. 6. The men whom I sent to that place perished. 7. From where have these women fled? 8. Where did you (mp) buy these vessels? 9. Who made those utensils? 10. They (m) did not know that their king had sent his servants to the prophet.

D. 1. שְׁמַעְנָא יָת קְלִיָּהוּן וְעָרָקָנָא We heard their voices and fled. 2. פָּתְחוּ יָת כָּל דְּשִׁיָּהוּן They (m) opened all their doors. 3. מִן נִצְבִּי יָת אֵילָנִיָּא בְּאֶתְרָא הָדִין Who planted the trees in this place? 4. לָאֵן שְׁלַחְתוּן יָת דְּבָא Where (Whither) did you (mp) send the gold? 5. נְסִיבְנָא יָת בְּנִתֵּיהָ לְנָא לְאֶתְרָא We took his daughters as wives. 6. יָרִיתִית יָת בְּתִיָּא וְיָת חֶקְלָא I inherited the houses and the fields. 7. אֶחָד יָת חֶרְבִּיהָ וְרָחַט לִיה גְּבָרִיָּא He seized his sword and ran to the men. 8. מָא אֶבְדָּא כָּל Why did all your cities perish? 9. מָא אֶמְרַת לְבִנְךָ What did you say to your (ms) sons? 10. שְׁכִיבַת בְּבֵיתָהּ וְלֹא נִפְקַת כָּל יוֹמָא הָהוּא She lay down in her house and did not go out that entire day.

Lesson Nine

A. 1. the gate of their (m) city 2. the garden tree 3. his sons' property 4. his daughters' husbands 5. your (ms) servant's wife 6. the king's servants 7. the king's wives 8. the field of those men 9. the covenant of our people 10. their (m) wives' female servants 11. gold vessels 12. the kingdoms of the earth 13. his son's name 14. the name of the Lord 15. the temple altar 16. Abraham's son 17. the doorway of his tent 18. her servant's name 19. the king of the city 20. the king of Egypt

B. 1. פִּתְּנָמִי נְבִיא the words of the prophet 2. מֵי נְהָרָא water of the river 3. קֶל בִּרְתִּיהָ his daughter's voice 4. גִּנַּת מַלְכָּא the king's garden 5. דְּשֵׁי תִרְעָא בֵּיתִי the door-leaves of my house 6. עוֹלִימָת/עוֹלִימָת my wife's maiden/maidens 7. עַמְּמֵי קְרָנָא the peoples of our cities 8. דְּהַב חֵיכְלָהוֹן the gold of their (m) temple 9. קְרָתָא בֵּיתִי the houses of the city 10. נְבִיא בִּנְתָא the prophet's daughters 11. יוֹמֵי מַלְכוּתֵיהָ the days of his reign 12. קְרָבָא דְּמַלְכֵּיָא הָאִינוּן the battle of those kings 13. שְׁמֵהּ כָּל בְּנוֹתָהּ the names of all his sons 14. כְּרָמָא דְּגִבְרָא הָדִין this man's vineyard 15. כָּל אֶרְעָא on the surface of all the earth 16. נְהָר אֶרְעָא הָדִיא the river of that land 17. כֶּסֶף מֶמְסָא silver vessel 18. קֶל בִּרְהָ her son's voice 19. מְדַבְחָא אֵתֵר the site of the altar 20. אִמְתָּא דְּאֵתֵתֵיהָ his wife's maidservant.

C. 1. He overthrew all their (m) cities. 2. I urged them (m) and they went forth with me. 3. They (m) broke the doors of his house, and seized him and killed him. 4. She hid the men in her house. 5. They (m) seized his sons and bound them. 6. I purchased all their (m) vessels except for that gold vessel. 7. They (m) planted the trees outside of the garden. 8. They (m) went forth and became widespread over the surface of all the earth. 9. Where did you (mp) hide the silver vessels? 10. These are the names of the men whom we sent to Egypt.

D. 1. אֲזָלוּ כָּל גִּבְרָיָא בְּרֵ מִן בְּנוֹיָא All of the men went except for his sons. 2. כָּל יְהִיב בְּקִרְתָּא הָדִיא He dwelt in that city all the days of his reign. 3. אֲסָרוּ יָת כָּל עוֹלִימָיָא בְּרֵ מִנִּי They (m) bound all of the servants except me. 4. שְׁמַעִית יָת קֶל קְרָבָא וְעָרָקִית I heard the sound of the battle and I fled. 5. וְעָבַד תַּמָּן מְדַבְחָא And he made an altar there. 6. הָפְכְנָא יָת כָּל אֶרְעָא בְּרֵ מִן קְרָתָא הָדִיא We overthrew the entire land except for this city. 7. לָמָּא לֹא דִּחִיקְתוּן יָתְהוֹן Why did you (mp) not press them (m)? 8. מָסְרוּ יָת נְבִיא בִּידָא דְּמַלְכָּא They (m) handed the prophet over to the king. 9. תִּקֵּיף רִגְוֹנָא דְּמַלְכָּא He took the sword into his hand and broke it. 10. בְּעִבְרוּהִי The king became angry with his servants.

Lesson Ten

A. 1. They (m) came to our vineyard. 2. They (f) summoned their servants. 3. Where did you pasture your (ms) flock? 4. We acquired the utensils there. 5. What did his sons acquire in Egypt? 6. They (m) rejoiced over the property that they acquired there. 7. We drank the water that she gave us. 8. I saw the altar that you (sg) built there. 9. I purchased a vineyard east of the city. 10. They (m) did not drink any of the water of that river.

B. 1. מִנָּן אֵתְיוּתוּן From where have you (mp) come? 2. קָרִיתִי יָת שׁוּם בְּרֵי יִצְחָק I named my son Isaac. 3. רִעוּ יָת בְּעִירְהוֹן בְּמִישְׁרָא They (m) tended their cattle in the valley. 4. מָא חֲזִיתוּן מִבְּרָא What did you see outside the city? 5. אָתוּ לְבִיתֵיהָ וְתִבְרוּ יָת תִּרְעֵיהָ They (m) came to his house and broke his gate. 6. קָרָא מַלְכָּא לְנְבִיא וְלֹא אָתָא The king summoned the prophet but he did

not come. 7. מִן בָּנָא יֵת בְּתָא הָאֵילָן Who built these houses? 8. מִנּוּ יֵת אֵילָנָא דְנִצְבוּ בְּגִנְהָא They (m) counted the trees that they had planted in the garden. 9. מִנֹּת יֵת מִנְיָא דְעֵבְדוּ בְּנִהָא She counted the vessels that her sons had made. 10. יְהִיב בְּאֶרְעָא וְנִצַּב תָּמָן כְּרָמָא He settled in the land and planted a vineyard there.

C. 1. Saul became king over our people. 2. His daughter was not outside the house. 3. His sons were not among those men. 4. Where were you (sg) (or, Where was I) on that day? 5. All of their (m) cities are west of the mountains. 6. I summoned my sons, but they did not come to me. 7. All of her sons fell in that battle. 8. My kingdom is to the north of the river. 9. They (m) summoned us but they did not press us. 10. They (m) served him all the days of his reign.

D. 1. דִּמְלַכְהוּן יֵת קָרְתָא וּמִסְרוּ יֵת עָמָא בִידָא דִּמְלַכְהוּן They (m) overthrew the city and delivered the people into the power of their king. 2. אֵתָא גְּבִרָא הָהוּא לְמִשְׁכְּנָה וּטְמִרָת יֵתִיה בֵּיה That man came to her tent and she hid him in it. 3. לֹא חִזִּינָא יֵת אֶתְרָא דְבָנָא תָּמָן יֵת מְדַבְחָא We did not see the place where he built the altar. 4. אֶתְרָא נְשֵׁי קָרְתָא לֹאֲתִיה וּסְנִידָא קְדָמוּהִי The women of the city went into his presence and bowed before him. 5. קָרְאָה לָהֻן אֲמִהֶתְהוֹן וְלֹא אָתוּ לֹאֲתֵהֻן Their maidservants summoned them but they did not come to them. 6. נִסִּיבוּ יֵת מִנְיָא דְהוּוּ בְּהִיכְלָא They (m) took the vessels that were in the temple. 7. כָּפְנָא בְּאֶרְעָא וְאֵבְדוּ כָּל עָמָא There was a famine in the land and all the people perished. 8. רַעִינָא יֵת עֲנָנָא עַל אֶפְי טוּרָא We pastured our flock(s) up against the mountain. 9. מִמֶּן קְנִינָא יֵת טוּרָא הָדִין From where did you (ms) acquire this bull? 10. בְּחֻקְלִי/בְּחֻקְלִי טוּרָתְךָ Your (ms) cow is in my field/fields.

Lesson Eleven

A. 1. They (m) returned to their city. 2. Samuel judged the people. 3. He entered the palace and stood before the king. 4. We sojourned among them. 5. He went to the plain and settled in it, he and his wife, his sons, and his entire household. 6. Their king grew old and died. 7. They (m) set up camp beside the river. 8. The woman returned to her husband's house. 9. Where did you (mp) come to a stop that night? 10. What did you (mp) do when your king died?

B. 1. לֹא חִבִּית לְעַמִּי I did not return to my people. 2. מִן דִּן יֵת גְּבִרָא Who judged the men? 3. קָמוּ נְשִׁלִית עַד מְעַרְבָא וְדָרִית תָּמָן They (m) arose in the night and left the city. 4. עָלוּ/עָלוּ לְקָרְתָא וְקָטְלוּ יֵת נְבִיאָא They (m) entered our city and killed the prophet. 5. אֶן מִיתוּ בְּנוֹהִי Where did his sons die? 6. קָם בְּצַפְרָא וְקָרָא לְעוֹלִימָה He arose in the morning and summoned his servant. 7. לֹא חִבִּת אֲמִיה בְּרִמְשָׁא His mother did not return in the evening. 8. חָוָה קָרְבָּא בֵּינָא וּבִינֵיהוֹן There was war between us and them (m). 9. תְּקִיף רִיגוּזִיה בְּבִרְיָה וְקָם עֲלוּהִי וְקָטְל יֵתִיה He became angry with his son and arose and killed him.

C. 1. the stars of the sky 2. all these stars 3. the prophet's words 4. outside of this place 5. beside that altar 6. your (ms) whole kingdom 7. your (mp) mother's name

D. 1. עַל אֶפְי שָׁמַיָא up against the sky 2. בֵּין עוֹלִימִי/עוֹלִימִי לְבֵין עוֹלִימוּהִי between my servant/servants and his servants 3. בְּסַטְרָא בִידָא הָדָא beside this well 4. מִי בִידָא הָהִיא the water of that well 5. בְּנוֹ כְּרָמְהוֹן within their (m) vineyard 6. מִלִּי אִמָּא my/the mother's words 7. אֲמִתָּא דְאִמָּה his mother's servant

E. 1. And when he entered the house, he closed the door behind him. 2. When they (m) came to the mountain, they built a city there, and dwelt in it. 3. In those days, that king made war with us.

F. 1. וְהוּא כָּד קָרָא לְבָנוּהִי וְקָרְיָבוּ לוֹתֵיהָ וְקָמוּ קִדְמוּהִי When he summoned his sons, they approached him and stood before him. 2. וְהוּא בָתָר דְּמִית בַּעֲלָהּ וְנִפְקֶת מִקְרָתָנָא וְחָבְתָּ לְעַמָּהּ After her husband died, she left our city and returned to her people. 3. וְהוּא כָּד לֹא נִשְׁרִי יֵת פִּיתְגָמִי קִימָא דְּגִזְרָנָא עִמָּהוֹן When they (m) did not keep the words of the treaty that we had made with them, we became angry with them and made war with them.

Lesson Twelve

A. 1. They (m) were not able to see. 2. They (m) prevented me from building a house. 3. They (m) came to this place to acquire cattle. 4. I was unable to judge them (m). 5. Why did you (sg) prevent me from drinking the water? 6. They (m) went down to Egypt to buy food there. 7. She was able to hide her son. 8. I allowed you (ms) to dwell here. 9. I was not able to buy the vineyard. 10. They (m) went forth to make war with that king. 11. I entered the house to give the silver to my mother. 12. He stayed there to guard the property. 13. When he settled there, he grew very wealthy in cattle and in silver. 14. When she fled from her husband, she ran to her son's house.

B. 1. לֹא יָכִיל לְמִימְנֵי יֵת כּוֹכְבֵּי־אֵל We were not able to sojourn there. 2. לֹא יָכִיל לְמִימְנֵי יֵת כּוֹכְבֵּי־אֵל He was unable to count the stars. 3. קָרְיָבוּ לְמִיעֵל לְמִצְרַיִם They (m) were about to enter Egypt. 4. שָׁבַק לֹא יָכִילוּ לְמִיתָב כְּחֵדָא אֲרֵי נְפִישׁוֹ He allowed them (m) to return to their city. 5. לֹא יָכִילוּ לְמִיתָב כְּחֵדָא אֲרֵי נְפִישׁוֹ They (m) could not live together because they had become very numerous. 6. לֹא שָׁבַק יֵתָנָא לֹא יָכִיל לְמִיתָב לְמִישְׁרֵי בְּמִישְׁרָא הָהוּא They (m) did not allow us to set up camp in that valley. 7. לֹא יָכִיל לְמִיתָב לְמִישְׁרֵי בְּמִישְׁרָא הָהוּא He was not able to overthrow their (m) city. 8. קָמוּ לְמִי־סֵר יֵת עוֹלִימָא They (m) arose to bind the lad. 9. שָׁבַק יֵתָנָא לֹא יָכִילוּ לְמִי־סֵר יֵת עוֹלִימָא He prevented me from opening the gate. 10. שָׁבַק יֵתָנָא לֹא יָכִילוּ לְמִי־סֵר יֵת עוֹלִימָא He allowed us to cross his land. 11. קָרְיָבוּ לְוִתְנָא לְמִי־סֵר יֵת עוֹלִימָא They (m) approached us to make a treaty with us. 12. לֹא יָכִילוּ לְמִי־סֵר יֵת עוֹלִימָא They (m) could not go down to Egypt. 13. וְהוּא בְּמִי־סֵר יֵת עוֹלִימָא דְּאֲרֵעָא When he went up from Egypt, he traveled to the south of the land. 14. נִפְקוּ לְמִי־זֵל לְאֲרֵעָא דְּכַנְעָן וְאֵתוּ לְאֲרֵעָא דְּכַנְעָן They (m) went forth to go to the land of Canaan, and they came to the land of Canaan.

Lesson Thirteen

A. 1. She heeded her husband. 2. Why did you (mp) destroy our houses. 3. I spoke with him there. 4. Into whose hand did they (m) sell the boy? 5. They (m) praised the woman to the king. 6. He blessed his sons. 7. They (m) presented their offerings. 8. They (m) made him king over them. 9. The Lord did not accept his offering. 10. He prayed there in the name of the Lord.

B. 1. תְּרִיךְ יֵתָהוֹן מִסֵּטֶר בִּירָא אֵן מְלִילַת עִים בְּרִיתִךְ Where did you speak with your (fs) daughter? 2. הֵדְרוּ לָהֶם מִן הַבֵּירָא לְמִי־סֵר יֵת עוֹלִימָא He drove them (m) away from (beside) the well. 3. לֹא שָׁבַחְתוֹן יֵתָהוֹן לְמִי־סֵר יֵת עוֹלִימָא Why did you (mp) not praise him? 4. קָבִילוּ מִן אִמָּהוֹן לְמִי־סֵר יֵת עוֹלִימָא They (m) obeyed their mother. 5. שָׁוִיֵּאת יֵת לְחֵמָא קִדְם בְּנֵהָא She placed the food before her sons. 6. חָבִיל יֵת קְרוֹי מִי־שְׁרָא The Lord destroyed the cities of the plain. 7. בָּרָה לְהִיכָלָא קָרְיָבַת יֵת בָּרָה לְהִיכָלָא She brought her son to the temple. 8. וְבִינָא יֵת בְּעִירָנָא We sold our cattle. 9. לֹא קָבִיל יֵת צְלוּתֵיהָ לֹא בְּרִיכַת יֵת בָּרִךְ Why did you not bless your (ms) son? 10. לֹא קָבִיל יֵת צְלוּתֵיהָ The Lord did not receive his prayer.

C. 1. Isaac went forth to pray in the field. 2. The prophet went to meet the king. 3. This is the blessing that he has given to his people. 4. And he accepted the maidservant's prayer. 5. The people did not heed the prophet. 6. They (m) began to build an altar. 7. These are the words of the prayer that he prayed (on) that day. 8. I prevented them (m) from destroying our city. 9. I drove the man from my presence. 10. They (m) were unable to expel him. 11. After he blessed them (m), he died.

D. 1. שָׂדָה תָּמַן קָדָם חֲבָלוֹת יְיָ יֵשׁ קִירְיָא הָאֵינִין He set up camp there before the Lord destroyed those cities. 2. שְׂרִיתִי לְמַלְלָא עִמָּהוֹן I began to speak with them (m). 3. נִשְׁלִית יֵת כְּסָפָא וְשִׁית יֵתִיה בְּבֵיתִי I lifted up the silver and put it in my house. 4. נָחִית לְקָדְמוֹתָנָא He came down to meet us. 5. שְׂרִיאָו שְׂרִי לְמַשְׁרֵי בֵין טוֹרָא וּבֵין נָהָרָא They (m) began to pitch their tents. 6. לָמָּה לָא קָבִילַת יֵת צְלוּתָא דְעִבְדְךָ Why have you not accepted your (ms) servant's prayer? 7. לָמָּה נָסִיבַת יֵת בְּרַכְתָּ/בְּרַכְתִּי Why did you (sg) take my blessing/blessings? 8. יְתָחוֹן לְמַחְבַּב בְּסַטְרָא חֶקְלִיהָ He allowed them (m) to stay beside his field. 9. קִנְיָנָא אֲבִינוּ יֵתִיה לָכוֹן They (m) took our property and sold it to you (mp).

Lesson Fourteen

A. 1. He pursued his father. 2. Did you eat your (fs) brother's food? 3. They (m) guarded their father's gold. 4. She ran to meet her father. 5. This are the words of our fathers.

B. 1. מָסְרוּ יֵת אֲחוּהוֹן They (m) handed over their brother. 2. גְּזָרִית קָיָם עִם אֲחוּהוּ/אֲחוּהִי(אֲחוּהִי) I made a covenant with his brother/brothers. 3. אָחוּכּוֹן יֵת אֲחוּכּוֹן Did you (mp) abandon your brother? 4. רַחֵילִית לְחַדָּא מִן קָדָם אַחִי/אַחִי(אַחִי) I was greatly afraid of my brother/brothers. 5. לָמָּה קָטַלַת יֵת בֶּר אֲחוּהִי דְאַבְרָם Why did you kill your (ms) uncle's son?

C. 1. We came to take possession of the land. 2. They went early to the palace. 3. The Lord separated the darkness and the light. 4. They (m) made the Israelites work. 5. I was not able to find the wine. 6. He led the people across the river. 7. He showed him the stars of the sky. 8. They (m) accompanied them (m) as far as the river. 9. The Lord called the light daylight, and the darkness he called night. 10. They (f) gave their father wine to drink. 11. Her female servant wandered into the steppe. 12. Why did you (sg) lead my people astray? 13. I spoke with my father early in the morning.

D. 1. לָמָּה חָבִילָחוֹן יֵת אֲחִסָּנַת אֲבוּכּוֹן Why did you (mp) destroy your father's inheritance? 2. זִבְיִיתָ לָא יָכִילוּ לְמַעַבְרָא יֵת נָהָרָא בְּחֹשְׁכָא They (m) could not cross the river in the darkness. 3. אֲעִבְרָא יֵתָכוֹן בְּאַרְעָא Who took you (mp) across the land? 4. לָמָּה אֲפִלְחוֹן יֵת עַמִּיהָ Why have you (mp) reduced his people to servitude? 5. שְׂרִיאָו שְׂרִי לְמַשְׁרֵי יֵת מְרִבְחָא דְשׁוּי תָּמַן They (m) began to water their camels. 6. אֲשַׁכְחָא יֵת מִלִּי בְּרַכְתִּיהָ/בְּרַכְתִּיהָ He made them (m) hear (or, He proclaimed to them) the words of his blessing/blessings. 7. לָמָּה לָא קָרִיבְחוֹן יֵת קוֹרְבָנְכוֹן Why have you (mp) not presented your offering? 8. וְדָא צְלוּתָא דְצִלִי מְלַכָּא בְיוֹמָא הָהוּא And this is the prayer that the king prayed on that day. 9. לָא שְׂבַק יֵתָנָא לְאַלּוּאוֹתְכוֹן He did not allow us to accompany you (mp). 10. מְנַעוּ יֵתִי מִלְּאֲשָׁקָאָה יֵת עֵנִי They (m) prevented me from watering my flock.

Lesson Fifteen

A. 1. They (m) took him outside of the city and put him to death there. 2. And he stationed the men there to guard the property. 3. After the famine grew severe, he sent his sons down to Egypt to buy food from there. 4. And he answered his father and said: I did not lead my brothers astray. 5. And they (f) brought their sons back to the city. 6. The Lord brought us up from the land of Egypt and settled us in this land. 7. The messenger hurried to inform the king of this matter. 8. Why have you (mp) brought this affliction upon us? 9. He led them (m) into the palace and stood them before the king. 10. His wife hurried to make the food. 11. They (m) judged the servant and put him to death. 12. I sent my servant out of my house. 13. Why did you (mp) bring these messengers into our city? 14. He settled the people in the cities of the plain. 15. I/You (sg) hurried to go outside to meet them (m). 16. I gave you (mp) this land to take possession of it. 17. He heard my words but did not answer me. 18. The Lord established this covenant with us and with our children. 19. She hurried early in the morning to find her husband. 20. When the plague became severe, all the people died.

B. 1. מִדֶּרְבִּימָא They (m) brought this wine/donkey from the south. 2. וְאֵלֹהִימָא וְאֵלֹהִימָא וְאֵלֹהִימָא And the angels accompanied him outside the city. 3. סִיב אֵסִיקָן יְתִיה מִרְמָן עִם אֲחֻוּהִי/אֲחֻוּהִי He grew old and was unable to hurry. 4. לָמָא אֲמִית יְת אֲוֹנְדִי מִלְכָּא הָהוּא They (m) brought him up from there with his brother/brothers. 5. לָמָא אֲמִית יְת אֲוֹנְדִי מִלְכָּא הָהוּא Why did he kill that king's messengers?

Lesson Sixteen

A. 1. חֲדָא one year 2. בְּרָא חֵד וּבְרָאָה one son and one daughter 3. תְּרִין אֲוֹנְדִין two messengers 4. תְּרִין קְרוּין two cities 5. שְׁבַע/שְׁבַעַה שְׁבַעַה seven plagues 6. מְלָאכִין תְּלָתָה three angels 7. תְּרִין נְהוּרִין two lights 8. תְּמִנָּה אֲחִין eight brothers 9. בְּרָכָן תְּרִין בְּרָכָן two blessings 10. תְּלָת בִּירֵאִי the three wells 11. אַרְבַּע יוֹמִין four days 12. עֲסָרָה כּוֹכְבִין ten stars 13. חֲמִשָּׁה חֲקֵלִין five fields 14. חֲמִשָּׁה עוֹלִימִין five boys 15. חֲמִשָּׁה עוֹלִימִין five girls 16. שְׁבַע נְשִׁין seven women 17. תְּמִנָּה שְׁנִין eight years 18. תְּשַׁע חֹוֶן nine cows 19. שִׁשָּׁה שְׁמֵהּ six names 20. שִׁשָּׁה אֲרָנִין six female donkeys 21. תְּלָתָה לַיְלִין three nights.

B. 1. Abraham had flocks, cattle, male donkeys, male and female servants, female donkeys, and camels. 2. He sent messengers to him. 3. He begot sons and daughters. 4. They (m) did not kill any man (anyone) (in) that year. 5. I did not say one word to him. 6. They (m) set men over him to guard him. 7. He sent plagues against them (m). 8. He rejoiced when he saw the son that his wife had borne to him. 9. I brought him servants and camels. 10. He sent two lads down to the river to bring back water from there. 11. He separated between us and them (m) and settled them there. 12. He prevented them (f) from presenting offerings. 13. We destroyed the five cities. 14. I sold two oxen to his father's brother. 15. They (m) built three altars there. 16. They (m) remained there ten years.

Lesson Seventeen

A. 1. good year 2. great blessing 3. new city 4. seven good years 5. the great lights 6. the evil utterance 7. the great affliction 8. the small well 9. the beautiful star 10. many offerings

B. 1. קְרִבִּיא רְבִרְבִּיא the great wars 2. חֲדָתָא מְדִבְחָא the new altar 3. זַעֲרָא כְרָמָא the small vineyard 4. מְכַתְשִׁין סְנִיאיִן many plagues 5. חֲמִרָא חֲדָתָא the new wine 6. רְבִרְבִין שְׁמֵהּ important names 7.

בִּישָׁא the wicked place 8. שְׁפִירִין excellent vessels 9. שְׁפִירָן beautiful daughters 10. מַלְכוּתָא רַבָּה great kingdom.

C. 1. We entered the city's great gate. 2. Who made this beautiful vessel? 3. The prophet's word was bad in the king's opinion. 4. Your (mp) words are very good. 5. He made a new treaty with them (m). 6. The messenger's utterance was excellent in the opinion of the queen. 7. They (m) put the guilty messengers to death. 8. He answered and said: your words are pleasing to me. 9. She stood the wicked boy before his father. 10. They (m) sent the evil men out of their midst. 11. She brought the small boy to the prophet in the temple. 12. I separated the good from the bad. 13. He showed them (m) the beautiful land. 14. He made us a numerous people in the land. 15. He settled them (m) in new cities. 16. I purchased five fine cows. 17. They (m) found the wicked servant beside the well. 18. The rich man gave all of his property to the king. 19. There are nine men in the city. 20. There is no water in it (m).

D. 1. הָדִין לְחָדָא עוֹלִימָא הָדִין This lad is very wise. 2. לֹא הָיִיתִי עֲתִיר בְּיוֹמָא הָאֵלֶּנּוּ I was not rich in those days. 3. הָוָה בִּקְרָתָא נְבִיא חֲכִימָא The wise prophet was in the city. 4. הָיִינוּ חַיִּבִּין בְּעֵינֵי עָמָא We were guilty in the eyes of the people. 5. הָיוּ בְנוֹהֵי שְׁפִירִין זָחֲכִימִין His sons were handsome and wise. 6. מִית עֲתִירָא וִירִית בְּרִיה זֶת כָּל קְנִינֵיה The rich man died and his son inherited all his property.

Lesson Eighteen

A. 1. severe famine 2. living soul 3. the powerful kings 4. proper conduct 5. the words of this Torah 6. twenty men 7. forty-five people 8. eight-eight men 9. ninety-three female donkeys 10. correct behaviors 11. My daughter-in-law is very beautiful. 12. The Philistines were then in the land. 13. He lived one hundred twenty years. 14. He did not live two hundred years. 15. My shepherds are bad men. 16. He fled by the mountain road. 17. I know that your (ms) son is alive. 18. Here is your (ms) wife.

B. 1. He was unaware that his daughter-in-law had died. 2. I know that they (m) are eating bread there. 3. They (m) were going by the valley road. 4. He saw three men coming to meet him. 5. What are you (ms) building here? I am building a new house. 6. I am making this covenant with you (mp) and with your children. 7. Where are you (mp) taking this food? 8. I am fleeing because I fear my husband. 9. And the Egyptians were oppressing them (m). 10. Why are you (ms) sojourning here with us? 11. I am judging you (mp) and all your words/affairs. 12. And they (m) were rejoicing over those words. 13. What do you see before you on the road? 14. He is giving us water and food. 15. They (m) found the prophet sitting at the city gate. 16. I informed him that his son was dying. 17. We were not able to find him/it. 18. I am not able to find him/it. 19. All their ways were correct before the Lord. 20. We were going down to Egypt. 21. I am not taking your (ms) property. 22. You have now driven me from this land. 23. I am now making my covenant with you (ms).

C. 1. הָוָה זָחֵא אִינוּן רַדְפִּין בְּתַרוּהֵי He saw them (m) chasing after him. 2. מָא אַתִּין שְׁתִּין אֲנָחְנָא שְׁתִּין What are you (fp) drinking? We are drinking wine. 3. אַן אַחוּהֵי רַעֲן יֵת עֲנָחוּן Where are his brothers tending their flock? 4. לָאן שְׁלַח/שְׁלַח יֵת רַעֲוֹתֵיה Where did he send/is he sending his shepherds? 5. לֹא הָיוּ עֹבְדִין כְּמָא דְּפִקִּיד אֲבוּהֵי They (m) were not acting as their father commanded. 6. פִּקִּיד מַלְכָא גּוֹבְרִין עֲלוּהֵי זְאֵלוּיָא יֵתֵיה לְמַבְרָא לְקָרְהָא The king put men in charge of him and they accompanied him outside the city.

Lesson Nineteen

A. 1. We will pursue them in the morning. 2. They (f) will approach our city in the evening. 3. He will/May he write to us. 4. I will not forsake you (fs) and your people. 5. They (m) went down to Egypt so that they might buy food there. 6. We will not/Let us not bow down to them (m). 7. We will/Let us lie here until morning. 8. There was a quarrel between the men of my house and the men of his house. 9. They (f) will serve (before) that king. 10. We will/Let us hand him over to those men. 11. You (fp) will/may not take your sister with you. 12. Bow down (ms) before him lest he become angry and kill you.

B. 1. יגזרין קים עימנא They (m) will make a treaty with us. 2. לא ימנע יתנא מלמיזל He will/May he not prevent us from going. 3. לא תרהלין ברתי You are not afraid/Fear not, my daughter. 4. שמעו בתי הן פיתנמי בני Hear my words, my sons. (Or, הן פיתנמי בני the words of my sons; or, They (m) heard the words of my sons.) 5. לא תעבדון הן פיתנמיא בישאי האילין Do (mp) not do these evil things. 6. עבר בנהרא וקרב We will/Let us flee so that he will/does not kill us. 7. עבר בנהרא וקרב They (m) will make war with us. 8. עבר בנהרא וקרב They (m) will make war with us.

Lesson Twenty

A. 1. They (f) will perish in that land. 2. And now let us go to the temple. 3. Close (fs) the door behind you. 4. They will/Let them (m) not eat any of this bread. 5. We will bind you (mp) so that you are not able to flee. 6. What will we say to them (m)? 7. Take (mp) the bread and give it to the men of his house. 8. We will/Let us write to you so that you (mp) will/may know these things. 9. And now let us sit here and eat. 10. Stay (ms) here and guard the flock. 11. Go down (fs) to the river. 12. We will/Let us set out in the morning. 13. Do (mp) not shed our brother's blood.

B. 1. לא תתיב תמן Do (ms) not sit there. 2. סקן לטוריא Go up (mp) to the mountains. 3. יפיל הוה בקרבא ההוא He will fall in that battle. 4. ובען לא נשבוך הן עמנא ויהן קרהנא And now, let us/we will not abandon our people and our city. 5. לא יוכל למיסק לקרתא He will not be able to go up to the city. 6. מן יירית הן קניניי Who will inherit my property? 7. ייהוון למצרים They will/Let them (m) go down to Egypt. 8. הן לי יהן כספא בדיל דאזבון הן מניא האילין Give (ms) me the silver so that I may buy these utensils.

Lesson Twenty-One

A. 1. They (m) will rejoice when they see you (ms). 2. Go down (mp) to the river but do not drink the water. 3. I will summon them in the morning. 4. We will/Let us go down to Egypt in order to acquire food there. 5. Go (mp) up to your cities and remain there until morning. 6. Count (ms) the stars if you are able to count them. 7. You (mp) will come to the palace when I summon you. 8. And on that day there will be strife between us and them (m). 9. Where shall/should we pasture our flock(s)? 10. Plant (mp) a tree within the garden. 11. I will return to my land. 12. Come (ms) to me that I may judge concerning your word(s).

B. 1. יהוה לקרתיה וימות תמן He will return to his city and die there. 2. נקום ונזייל לטוריא We will/Let us arise and go to the mountain. 3. יהוה בליליא בדיל דייהוון הן יהוה They (m) will come in the night in order to seize him. 4. יהוה בליליא בדיל דייהוון הן יהוה They (m) will come in the night in order to seize him. 5. לא תוכל למינע יתנא מלמיזל She/You (ms) will not be able to prevent us from going. 6. לא תוכל למינע יתנא מלמיזל She/You (ms) will not be able to prevent us from going.

אֵלֶּכֶם Why will they (f) come here? 7. יִשְׁבְּקוּן יִתְּכֹן לְמַחֲזִי יֵת בְּרָכֹן They (m) will not allow you (mp) to see your son. 8. יִתְּכֹן יֵת כֶּסֶף וְתִסְבִּין You (fs) will take the silver and count it.

Lesson Twenty-Two

A. 1. The girl ran and told her mother these words. 2. And the Lord said to Abram, God from your land and from your father's house to the land that I will show you. 3. And you (mp) will tell my father all that you saw there. 4. And the king also returned to him all of his property. 5. And the Lord said, Let the earth produce a living soul.

B. 1. לֹא אָתָּא אָחוּךְ I sent my servant to tell you (ms) that your brother had not come. 2. עַלְמָא עַד וְלִבְנֵךְ לְךָ וְלִבְנֵיךְ לְךָ לְקִים הָדִין פִּתְגָמָא הָדִין And you (mp) will keep this word as a covenant for yourself and for your children forever. 3. וְאִמְרָ לֹא יָדָעִית מֶן עֲבָד יֵת פִּתְגָמָא הָדִין And he said, I did not know who did this thing; moreover, you did not tell me. 4. אֲבָרִיךְ יֵת בְּרִיךְ וְיֵהִי מְבָרֵךְ I will bless your (ms) son and he will be blessed.

Lesson Twenty-Three

A. 1. All the families of the earth will be blessed because of your children. 2. The tops of the mountains appeared. 3. And he summoned his children and said to them, Gather and I will tell you my words. 4. And a river was coming out of Eden to water the garden, and from there it was divided, becoming four river heads. 5. And you (ms), take for yourself any of the edible food in the garden.

B. 1. וְאִמְרָ לֹא תֵיחָד לְמִצְרַיִם The Lord appeared to him and said, Do not go down to Egypt. 2. וְאַיְתוּרָב אֲבָרָהָם בְּקָרְחָא הָדָא יוֹמִין סְנִיֵּאִין And Abraham settled in this city many days. 3. יִסְתַּלְקוּן מִהָדֵם וְיֵיִלּוּן לְאַתָּר אַחֵר They (m) will go up from there and go to another place. 4. אֵיתְתִּיהָ לְבֵית מֶלֶכָא His wife was taken to the king's house.

Lesson Twenty-Four

1. he sent me 2. I will bless you (ms) 3. he commanded you (ms) 4. he caused me to enter 5. I will take you (ms) 6. he sent her out 7. she took them (m) 8. he commanded us 9. he seized them (m) 10. I/she seized him 11. who bore you (ms) 12. she found us 13. I/you (ms)/she found her 14. you (ms) informed me 15. I/she took you (ms) 16. I/she sent him 17. I/you (ms)/she gave it (f) 18. They (m) sent you (ms) up. 19. They (m) lifted it (m). 20. They (m) wrote it (f) 21. They (m) expelled them (m) 22. You (mp) sent me 23. We gave it (f) 24. he will find me 25. he will inherit you (ms) 26. he will take her 27. you (ms) will take us up 28. you (ms) will bless them (m) 29. I will establish it (m) 30. I will take them (m) in 31. you (ms) will take him 32. you (ms) will make it (f) 33. they (m) will serve you (ms) 34. they (m) will inherit it (f) 35. you (mp) will find him 36. bless (ms) me 37. let (ms) me know 38. take (ms) him 39. send (ms) it (m) up 40. present (ms) them (m) 41. take (mp) me 42. eat (mp) it (m) 43. he showed you (ms) 44. he brought it (m) 45. he saw them (m) 46. she saw me 47. I called you (ms) 48. I saw them (m) 49. he will see her